

1669
M83

Imprimatur.

Sam. Parker.

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A N
EXPOSITION
OF
THE SEVEN EPISTLES
TO
THE SEVEN CHURCHES;

Together with

A
Brief Discourse of IDOLATRY;
with Application to the Church
of ROME.

By HENRY MORE D.D.

PROV. 12. 19.

*The lying tongue is but for a moment: but
the lip of Truth shall be established for
ever.*

London, Printed by James Fleisher. 1669.

AN
EXPOSITION

OF
THE SEVEN
ARTICLES
TO
THE SEVEN
CHURCHES

which Disclaim IDOLATRY
with Application to the Church
of ROME.

By HENRY MORRIS, D.D.

Being a new and more accurate
translation of the original Latin
text.

Printed by James Fisher, 1869.

The Epistle

To the Right Honourable,
John Lord Robarts, Baron
of *Truro*, Lord Privy Seal,
Lord Lieutenant of *Ireland*,
and one of his Majestie's
most Honourable Privy
COUNCIL.

My Lord,

WHat things single are usu-
ally thought sufficient to
determine ones choice of a Patron to
any publick Writing, whether it be
private Obligation from particular
Favours, or the Desire of leaving to
Posterity a just and honourable Te-
stimony to the Parts and Vertues of
some excellent Person, or the design

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of obtaining the Patronage and countenance of such a Person, to what we adventure to make publick, as is able by his Learning, Judgement and publick Repute to protect it from Injury; all these do so happily conspire in your Lordship, that I should have thought it an Omission unpardonable if I had not taken this opportunity of paying your Lordship this due respect, and of doing that right to the Truth I here profess as to put it under the wings of so fit and able a Patron.

Which still ought to be done with the greater alacrity, there being that Providentiall Coincidence of things, that I should have a Book ready in the Presse at that very time that our Gracious Sovereign did think good to conferre upon your
Lord-

Dedicatory.

Lordship that great Honour and Trust of being Lord Lieutenant of Ireland. Which conjuncture of Circumstances could not but excite me with greater readinesse to make your Lordship this congratulatory Present upon your new Honour. Which all good Christians that know the inflexible uprightnesse of your spirit, and cordiall adherence to the Apostolick Faith and just Interest of Reformed Christendome, cannot but congratulate.

For this it is indeed, My Lord, that has begot in me a more special esteem of your Lordship, that in this instable and uncertain Age you have with that steadinesse of minde and clearnesse of Judgement stuck to the Truth and Purity of the Protestant Religion, as discerning the vast dif-

The Epistle

ference betwixt it and Popery, which yet too many now-adays, either because they are removed too great a distance from all Religion, or else because their sight is extremely dim in matters of this nature, can not, or will not, discern. But this is spoke with a more particular regard to the second part of this small Volume I present your Lordship withall.

But the first also has its speciall sutablenesse to the Circumstances your Lordship is placed in. For by how much more power any one is intrusted with by any Protestant Prince, by so much the more he is concerned to understand how sacred a Province he undertakes, and how expresly that Religion and Profession is owned in the Holy Prophecies
Christ

Dedicatory.

Christ has delivered to his Church, above and against the barbarous and idolatrous Tyrannie of the Church of Rome. Which things are set out with that plainnesse, evidence and easines in this Exposition of the Epistles to the Seven Churches that I hope no impartial Reader can fail of being made exceeding sensible of the Sacrednesse of the Protestant Religion and Interest by the perusall thereof. Besides, that there are some notable Hints in these Oracles for the more happy and secure management of the Affairs of Reformed Christendome.

I shall onely name that passage to the Sardian Church, Remember how thou hast received, and heard, and hold fast, &c. The Verse runs
out

The Epistle

out into a dreadfull Commination of heavy Judgements to the Angel of the Church of Sardis for his loosenesse and slipperinesse in those points of Apostolick Doctrine which the Reformers had recovered into the knowledge of so great a part of the world. And amongst the things that they had heard, that voice of the Angel, Apoc. 18. Come out of her, my people, that ye be not partakers of her sins, &c. was not the least articulate. Whereby the Church of Rome was openly declared to be that Babylon the Great, the Mother of Fornications and the Abominations of the Earth; as also the Pope with his Clergie to be that notorious Antichrist.

This the Sardian Church had received from their Evangelicall
Pre-

Dedicatory.

Predecessours. And it had been their everlasting establishment never to have forgot it, never to have let it die, or smothered it. But what mischief the halting betwixt two Opinions is apt to doe, and the not taking notice how sacred a thing the Protestant Religion is in the sight of God, and how rejeſtaneous that of the Church of Rome, I believe neither your Lordſhip nor any one else that has his eyes opened either into History or the Affairs of the world can be ignorant of, or, if he be a good Chriſtian, make the obſervation without regret and ſorrow.

But the Proſpect of what is to come is more pleaſing and comfortable; which is the ſtate of the Church of Philadelphia, into which

The Epistle

which the Sardin Church, that is to say, Reformed Christendome or the Protestant Churches, are to passe, as being the next successive Intervall. Which therefore cannot but be a Note of main importance for all Reformed States and Kingdomes to steer their Affairs by, namely, to bend their course thitherward whither they are pointed to by the Finger of God himself in his Holy Oracles. For they sail as it were with winde and tide whose carriage of Affairs approaches the nearest to the purpose of Divine Fate. Which is lively pourtray'd all along in this stupendious Book of Prophecies written by S. John.

The most pleasing and enravishing part whereof is that which
is

Dedictory.

is typify'd or prefigured by the Church of Philadelphia, the Church of Brotherly love. Which is the next Scene Divine Providence has designed to introduce. And which all those do most grossly oppose who for difference in matters not revealed in holy Scripture, nor necessary to Salvation, think they have pretense enough with all unchristian keenness and bitterness of spirit to reproach and inveigh one against another, to nourish the highest Animosities, and to watch all opportunities of persecuting, ruining, and trampling one another into the Dirt.

As this is extremely unchristian in it self, so is it also diametrically opposite to that Dispensation

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tion that God intends to introduce into his Church as the chiefest Blessing he has in store for her, and is as it were knocking at the door to enter, if the loud noise of hot and quarrelsome Brawls about matters of smaller moment (as indeed all things are exceeding small, unlesse of Apostolicall Institution, if they stand in competition with that Royal Law of Love,) did not drown the voice thereof, that it cannot so easily be heard.

But assuredly, my Lord, the letting this Philadelphian Dispensation in, or the approaching as near unto it as we can, will prove the most effectuall healing and consolidating the Interest of Reformed Christendome, as well
in

Dedicatory.

in the whole as in the parts thereof, as we can desire or expect. Which therefore I humbly conceive, that all persons the more Power they are intrusted with in any of the Protestant Dominions, are the more obliged to consider by how much more they are obliged to endeavour to promote the Interest of their Prince and Countrey whose Affairs they administer. And therefore the right understanding of the Vision of the Seven Churches so manifestly giving this aim for the prosperous steering of Affairs, I thought this my Exposition of the said Churches no unsutable Present in these Circumstances to be made unto your Lordship. Of the Usefulnessse whereof I having spoken more particularly in my Preface,

The Epistle, &c.

face, I leave the whole to your Lordship's judicious and favourable perusall, and wishing you all good Successe in the great Charge his Majesty has intrusted you with, I cease to give you any farther trouble then in subscribing my self,

My Lord,

— Your Lordship's most humble
and affectionate Servant,

HENRY MORE.

The P R E F A C E to
the Reader, declaring the
Occasion, Solidity and Use-
fulnesse of the ensuing
Exposition.

Reader,

HOW unexpected this of mine
may prove to thee I know not,
but sure I am, it cannot be
more then to my self, who, as I have
never yet affected to bestow my pains on
these kind of Subjects, so I thought my
self secure, since the edition of the late
Dialogues touching the Kingdome of
God, from ever being engaged in them
any more. For I made account that
what was contained in Mr. Mede's
Writings, and in Synopsis Prophetica,
and the above-said Dialogues, might
afford all usefull satisfaction to any
sober Enquirer into these Mysteries &
And I find neither my will nor my abi-
(a) lities

The Preface

lities to reach to the service of men in needlesse Curiosities. And therefore thou maist be sure I did not deem the Prophetickall Exposition of these Seven Epistles to the Seven Churches in Asia to be such, but rather that there was no such Exposition that belonged unto them, and therefore rested in the Literal sense, and an usefull Moral Application of them as they might sute any particular Church in any Age of the world placed in like Circumstances with any of these Seven Churches. And these things methought were so obvious, that it would have been a needlesse labour to have attempted any thing in so facil a matter, where others have done sufficiently well before.

2. But having sent the above-said Dialogues to a Gentleman in the Countrey, to whom they were not unacceptable, as being curious of Subjects of this nature; after his civil acknowledgements for my sending him the Book, and some pertinent Reflexions on the main matter, at last he falls upon this business of the Seven Churches

to the Reader.

in these words : I find not, *saith he*, any late Writer apply the Seven Churches mystically, Revel. 2. and 3. Chapters ; Mr. *BRIGHTMAN* having failed in his Application. But I suppose the farther enquiry into that point may be worth your pains. I shall now onely hint, that the Seven Churches may represent the State of the whole visible Church from *Christ's* time to the Day of Judgment : *viz.* *Ephesus*, till *Anno Christi* 110 ; *Smyrna*, till 306 ; *Pergamus*, declining towards Popery, till the *WALDENSIAN* Separation, about *Anno* 1160 ; *Thyatira*, emerging from Popery, till the Pacification at *Passaw* in *Germany* 1552. and King *EDWARD* the Sixth's Reformation in *England* ; *Sardis*, the state of Reformed Christendome, (the Kingdom of God,) since whole Nations fell from *Rome*, and untill *Rome* shall be totally subdued ; *Philadelphia*, when Truth, Peace and Holinesse shall universally prevail, and the name of the *New Jerusalem* shall be

(a 2) writ-

The Preface

written upon the Church, as is expressly promised Chap. 3. 12. Interims too august for such a poor Church as that was literally taken. And this may be a Key for all the rest. And lastly, *Laodicea*, when towards the end of the Thousand years *Satan* shall be again let loose a little space, and *Gog* and *Magog* shall trouble the Church, then luke-warm as in the days of *Noah*. *This was the whole* (verbatim) *of what that Gentleman writ touching this matter.*

And this, Reader, was the Occasion of my undertaking, and the advantage I had for the more easily performing this Task of expounding these Seven Epistles to the Seven Churches. For the Intervalls here suggested, though they are most-what different from what upon due deliberation with my self I thought fittest to pitch upon, yet it is manifest that they could not but give aim toward a more speedy hitting the intended Mark, and a more quick dispatch of this Exposition which I present thee with.

In-

to the Reader.

Indeed, upon my endeavouring to frame out the same, and my searching into Commentatours, I found that P. Galatinus interprets these Seven Churches of seven Intervalls of the Church from the beginning to the end thereof. This Cornelius à Lapide notes, but not a word of the Limits of these Intervalls. And since my completing this Exposition, a learned Friend of mine shew'd me a passage in Mr. Mede, Lib. 5. c. 10. where he argues for a mysticall sense of these Seven Churches, and seems to insinuate that they should Prophetically sample unto us a seven-fold successive Temper and Condition of the whole visible Church, according to the severall Ages thereof, answering to the Pattern of the Seven Churches here, and that à principio ad finem, and takes notice of the fitly placing of PHILADELPHIA partly about the time the Beast is falling, and partly after his Destruction, accordingly as we had already set down in our Exposition. But the bounds of these successive Intervalls

(a 3)

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valls he has not attempted to define. That Advantage therefore I had onely from the party I above mentioned, as well as the first Invitation to undertake this present Design.

3. But now as to the Solidity of the Performance, although I must confess the clearnesse of the matter appeared so great to me at last, as that it infinitely exceeded my first expectations of it, and proved satisfactory to my self beyond what I thought possible; yet I will not here pre-engage thy judgement or belief, but freely remit thee to the Exposition it self, the Preparations to it in the first and second Chapters, and the brief Recapitulation of the strength of it in the last. Onely, that thou maist have nothing to stumble at, I will endeavour to prevent thee in some Exceptions, the greatest I am aware of, and yet in my own judgement not considerable.

4. As first, I would not have thee, according to the manner of some, let thy minde dwell upon any thing that may seem less strong alone. As that Chap. 2. Sect. II. where I intimate,
that

to the Reader.

that because, in the * interpreting the ^{* Apoc. i.} Seven golden Candlesticks, they are not ^{10.} apply'd nominatim to the seven particular Churches in Asia that are said to be writ to, it is an Invitation to the thinking of a more released sense, and that some other seven Churches in another kinde of meaning (as well as they, if not rather then they,) may be aimed at; this ought to be no prejudice to the other Arguments in the same Chapter that are so cogent, but rather those other to afford strength to this, which is added as an easy Probability, not a convictive Demonstration, and therefore is not considerable but in conjunction with the rest, as is intimated in the very place. And I will onely adde here, That if there were no other sense then the Literal to be look'd after, that in all likelihood, for sureness to keep men from Errour, and from doing wrong to any Church by a false Interpretation, the Spirit of God would have expressly said, that the seven Candlesticks were the seven Churches of Asia that were there writ to, and that the seven Stars

(a 4)

were

The Preface

were the seven Bishops of those very Churches.

I must confess, in my own judgement, I think there is some such thing hinted at as I have declared, which made me not omit it. But I am also as sensible that it can signifie little to those that are averse, and are given to cavill, who are prone to dwell on what seems weak, that they may ease their minds of what is more strong and stringent. Which is a fault that is punishment enough to him that commits it, he usually losing Truth by thus indulging to his own ill humour.

5. I know not whether thou mayst mistake me also in the Allusion I mention of Ephelus to æq̃on, as if it sounded like Aphesus, which I would warrant from æ (one of the Matres lectionis before the use of Points) standing for both A and E; whence I would argue the affinity of those two sounds: whenas thou maist object, that Martinus expressly speaking of these three Matres lectionis, 1. æ, saith, that the first stands for A, the second for E
and

to the Reader.

and I, and the third for O and U, But in Hebrew Writings without Points there is nothing more familiar then א standing for E, as in אצבע, אשכול, אלהים, and the like. And in the Greek tongue α and η and α and ι are frequently changed into one another, according to diversity of Dialect: so that there can be no difficulty touching this thing.

6. Thirdly, It may haply be objected against our interpreting the Ten days of Affliction predicted to the Church in Smyrna, of the Ten famous Persecutions, that some reckon more then ten, adding an eleventh under Constantius the Arian, a twelfth under Julian the Apostate, and a thirteenth under the Arian Emperour Valens. But Prophecy being an anticipatorie History, it is sufficient that it speak according to the usual language of Historians, whose reports run up on these Ten so famously and distinctly taken notice of. And there are no more then ten in the Intervall we set for the Church of Smyrna.

After

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After which conspicuously comes in the Scene of Pergamus, Christianity having got the conquest over the old persecuting Paganism. And Julian reigned not two years, and his Attempts were most-what of another kinde, and none considerable so as to break this number. Besides that it happened in an Intervall notoriously of another nature and denomination, and therefore is not to be taken notice of, it bearing no proportion at all to the contrary Affairs of that Period.

Indeed the Arrian Persecutions are very considerable, but they are of another nature from these Ten. The Church being ἐν τῷ Περγᾶμῳ became proud, as well as exalted out of the dust, and contentious, as well as proud, according to that of the wise man, Prov. 13. 10. Onely by pride cometh contention, but with the well-advised is wisdom. Christ was therefore faithfull in his promise to the Church in Smyrna, and procured them the Crown of life, and Safety from the Pagan Cruelty and Persecution. But that the Church

to the Reader.

Church afterwards in Pergamus fell out amongst themselves, was their own fault, none of his, that taught them expressly, That by this shall all men know ye are my Disciples, if ye love one another. John 13.
35.

7. Fourthly, It may perhaps seem hard to thee, that I interpret the eating of things offered to Idols of communicating with the Church of Rome in their Idolatrous Masse. For how can that consecrated Bread be said to be offered to an Idol? Apoc. 1.
14, 20.

It is true, he that they pretend to offer it to is no Idol, but the true God. But by their Idolatrous practices, communicating Divine Worship to what is not God, they debase the nature of the true God so far, as that they seem to lose the true Notion of him, and in stead of him to worship an Idol of their own brain.

For the true God is not so mean a Being that any others can partake in his Worship. And therefore, according to the cutting and searching strain of the Prophetick style, those that mingle Idolatry

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Chap. 5.
25.

latry with the Worship of the true God are represented as having no true Knowledge of him; and therefore whatever religious Worship they doe, they being devoid of the knowledge of the true God, they must necessarily be conceived to doe it to some Idol. According to which sense is that of Amos, O ye house of Israel, have ye offered to me victimes and sacrifices by the space of forty years in the wilderness? yea, ye took up the tabernacle of Moloch, &c. Where the true God, by reason of their Idolatry in worshipping other Objects, denies they at any time worshipped him, though questionless they thought they did offer Victimes and Sacrifices unto him. This is expresse and direct to the Scruple propounded.

But in our Exposition it is onely insinuated, that there is a Propheticall Dicism, or a Synecdoche, whereby Idolatry in the general is signify'd by that particular species thereof, the eating things offered unto Idols. Which is used here with the greater fitness and elegancy, because that the Idolatry is committed
in

to the Reader.

in that part of their Religion that is performed in the eating of what is consecrated. And if we do but consider that the Lord's Supper is a Feast upon a Sacrifice, according to that of S. Paul, *1 Cor. 5. 7.* Christ our Pasleover is sacrificed for us; therefore let us keep the Feast, (*which Notion is made out with abundant evidence by a late learned and judicious Writer on that Subject,*) we once supposing the eating of this Sacrifice contaminated with Idolatry, what can be a more natural and apposite reproach to it, then to parallel it to the Feasts upon the Pagan Idolothyta, the eating of things offered unto Idols? Wherefore there is not the least harshnesse imaginable in this Interpretation.

See Dr. Cudworth's Discourse of the Lord's Supper.

8. Fifthly, That it may be no prejudice to thy judgement touching the Interpretation of Antipas, and its signifying as much as one against the Pope, because that learned and reverend Expositour Dr. Hammond has styled it a wanton and vain phancy in Mr. Brightman, who presumed so to interpret it, thou art to consider, that this Censure
of

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of that Passage was not so much built upon any weakness in the Passage it self, as that it was found in a farrago of Conceits that were not so well managed as to support and countenance one another. And therefore for the general Mr. Brightman's Exposition of these Seven Epistles being not so convictive, that judicious Doctour was the more bold to speak so slightly of this passage thereof. Which if it had been accompanied with other parts of his Exposition of these Epistles that had had the like unexceptionableness, it would never have been found fault with by so judicious a Writer, as indeed there is no reason it should.

*For no name can be so fit and significant for this purpose as this of Ἀντίπας. For πᾶς and πᾶν, or πᾶν, signify one and the same thing, as Eustathius and others from him usually do affirm. And it is most certainly true that they are both παρὰ ἑαυτοῦμα-
τα, as Hesychius speaks. And therefore Ἀντίπας and Ἀντιπᾶν, or Ἀντιπᾶν-
πας, have exquisitely the same signifi-
cation.*

to the Reader.

tion. But to have found *'Αντίπας*; for *'Αντίπας* in this supposed Prophecy had been quite against the laws of the Apocalyptick style, that is as regardfull of due Concealment as of certainty of Revealment. So that so plain a Passage would have stood out very coarsly and harshly above the rest of that smooth and delicate Contexture of these Visions, and occasioned a too early intelligence of the meaning of these Prophecies. Besides that Antipapas is no proper name of any man, and that the very literal Story requires it should be Antipas. Wherefore the Indication both for sense and for sound in this word Antipas is as exquisite as, considering the nature of the Apocalyptick style, it either could or ought to have been. So that he that would cavill at this interpretation must of necessity deny the Hypothesis, and say there is no Prophetickall sense at all of these Seven Epistles.

9. Nor needest thou scruple at my applying that Passage of the Martyr Antipas to the Albigenes and Waldenses,

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ses, that were slain in the field, as if they were not rightly termed Martyrs. For he that can save his Life by renouncing the Truth, and yet parts with it, (though it be in the field,) is rightly deemed a Martyr. Which was the case of these men. And that is remarkable for this purpose which Mr. Mede takes notice of, That when Simon, Earl of Monfort, had routed them, and made a great slaughter of them, and that the Bishop of Tolouse there present took thereupon the opportunity of exhorting them to return to the Roman Church, they seeing so plainly that the wrath of God was kindled against them for their Separation from the Church; they answered in plain terms, that they were the people of God overcome by the Beast, (Apoc. 13. 7.) and knowing this to be their fate, yet would not flinch from the Truth: and therefore the Army returning upon them, they had all their throats cut in the field. Whence it is manifest that they were Martyrs properly so called, according to our Definition thereof: As there were
also

to the Reader.

also severall Antipas's in this Intervall that suffered Martyrdom in that way that thou canst not except against, that is to say, such as were merely passive, and made no resistance. Some of them are named by Mr. Brightman, who if he had done as well on the other five Churches as he has on this of Pergamus and that of Thyatira, his Exposition of the Seven Churches had been considerable.

10. And lastly, to arm thee against the authority of the above-named Venerable person touching the reason of the name of Thyatira, as if it were as much as Thygatira, a young Daughter; for which he perstringes Mr. Brightman, condemning the Conceit for a mere groundless Phancy; I say, it is not evident that he so much reprehends him for the Notation of the word, as for the application of it to such a sense as he there expresses: which is much different from that sense we have proposed, and far more dilute.

But as for my self, I must confesse I could not but conceit that the Notation

(b)

of

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of the word Thyatira was alluded to, after I had read that Passage in Cornelius à Lapide on the Text: which, for thy fuller satisfaction, I shall transcribe. Verùm Strabo, lib. 13. Plinius, lib. 5. cap. 9. & alii, passim tradunt eam (that is, the City Thyatira) primitus nuncupatam à Seleuco, filio Nicanoris, Θυάτιρα, ob lætum nuncium natæ sibi filiæ, unde nomen Thyatira. Thyatira ergò Græcè significat filiam; quod aptè competit Jezebeli illici, quæ hîc arguitur. This of Cornelius made me secure of the Authentickness of this Notation, he so precisely quoting Strabo and Pliny for the same. And therefore I could not but persuade my self that the Church of Rome was here called Thyatira with some Allusion to Θυάτιρα. Had it not been for this, I should have contented my self with the Allusion to Θυάτιρα onely.

But these Authorities made me search into the State of the Church of Rome in this Intervall: and I found many things abundantly answerable to the Title in the sense of this Notation. Amongst

to the Reader.

mongst which if thou chance to think
my Reflexion upon the multitude of
Monks or Friars in those days to bear
the least strength with it, consider but
what Polydore Virgil writes of that
one Order of Franciscans, who, as some
others, were the peculiarly-devoted to
the blessed Virgin: Totum terrarum
orbem, saith he, una hæc implevit Fa-
milia, ut vulgus jam tum stupefactum
suspicaretur non tam Pietatem, quam
Otium & Ignaviam interdum multis
cordi esse. And to have such swarms
of men that had renounced their Viri-
lity, and led an idle life, and went gad-
ding and gossiping up and down, tel-
ling odd Stories to the people, as old
Wives and Nurses do to Children, ha-
ving most of them Chins as smooth as
Womens, and their Faces mob'd in
Hoods, and long Coats like Petticoats, as
if they had a greater ambition to appear
the Pedissequæ or Handmaids of the
Virgin Mary, (whom the Doctors of
that Church love to call the Daughter
of God,) then the Men-servants and
Souldiers of Jesus Christ, who in this.

De verum
Invent. lib.
17. Cap. 4.

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Epistle to the Church in Thyatira, on purpose, one would think, to reproach the Roman Church for this Idolatrous Corivalry, or rather Prelation, of the Virgin in religious Worship before Christ, expressly calls himself the Son of God; This, I say, must assuredly be a considerable accession to the Womanishnesse or Daughtertinesse, if I may so speak, of the Church of Rome, which is here perstringed in this Period by an Allusion to Thygatira, which signifies a Daughter.

Apoc. 2. 18.

II. And although upon search after those places cited out of Strabo and Pliny I could not find what I sought for, yet I found no reason to recede from this part of my Interpretation. First, Because this passage Cornelius cites may haply be found in some other place in those Authors, though it be not in these. Secondly, because there need be no such account of the Notation of the word, sith paronomasticall Allusion is sufficient, and Thyatira of it self sounds
near

to the Reader.

near enough to Thygatira, as must be generally allowed by all those that give their suffrage for the derivation therefrom. And it is not hard to prove it from the easie Elision is made of the letter G out of sundry words. Those in the English Tongue are obvious. It is more pertinent to instance in the Greek, where αἰα amongst the Poets is frequently for γαἰα. And also in the middle of words, the Boeotians pronouncing ἰω and ἰων for ἰγω. And from the Latine magis is the French word mais, and from Magister Master. And Caninius in general pronounces, Alia sunt innumerabilia quæ deperdunt G: which implies it to be but a weak melting Consonant, and such as easily degenerates into Y, and, as it may be placed, is easily quite lost. Which argues that the sound of Θυγάτιρα and θυγάτιρα are near enough for paronomastical Allusion in any indifferent man's judgement whatsoever.

And that θυγάτιρα is the same that θυγάτης, besides that common Analogie

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of making nomina parasyllaba (as they are called) from the fifth Declension, as from χτῶν χτῶνς, χτῶνι, ἡγεμῶν ἡγεμόνς, ἡγεμόνι, there is an example exquisitely answering this of θυγάτηρα from θυγάτηρς, namely, μήτερα from μήτηρς. So that the word is unexceptionable.

And lastly, though we should give it for granted that neither Pliny nor Strabo has any such Passage as Cornelius pretends, yet Stephanus Byzantius expressly has in his περι πόλεων καὶ δῆμων, whose very words I will transcribe for thy better satisfaction. Θυγάτηρα πόλις Λυδίας, ἡ πρότερον Πελοπεία καὶ Σεμίραμις. Σελεύκῳ δὲ ὁ Νικάντορ Λυσιμάχῳ πολεμῶν, καὶ ἀκούσας ὅτι θυγάτηρ αὐτοῦ γέγονε, τὴν πόλιν ἐκάλεσε Θυγάτηρα. Καὶ εἶπε θηλυκῶς, οὗν δὲ ἡσθετέρως οὖσιν. *that is to say, THYGATIRA, a City of LYDIA, was first called PELOPEA and SEMIRAMIS; but SELEUCUS the son of Nicanor waging war with Lysimachus, and hearing that he had a Daughter born to him, called the City THYGATIRA. And it ought to be spoken in the feminine gender, though now they make it of the neuter.*

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ter. *All this surely will abundantly warrant and secure a paronomasticall Allusion in Thygatira, which signifies a Daughter.*

12. *And this may suffice for the making good the Solidity of our Exposition. And I say Solidity, rather then Perfection, affirming onely all to be right so far as we have gone, but not denying but that others better versed in History may more fully verifie what we have attempted. Nor did all things occur that my self had read, and should have noted if they had come to my minde. As those notorious ten years of the most bloody Persecution of all under Diocletian, which, I think, may in special be alluded to by the ten days mentioned in the Church of Smyrna, as well as the ten Persecutions in general, by a Prophetical Henopœia.*

The Notation also of the names of Balaam and Balac are very accommodate to Pergamus; Pergamus signifying what is high, and Balaam the Lord of the People. Which Balaam being also the false Prophet, and set

(b 4)

here

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here for the Pope and his Clergy, agrees excellently well with the Lordliness of him in this Pergamenian Period, wherein he trode upon the Necks of Emperours, and kicked their Crowns off with his feet. And Balac, which is here the Secular Sovereignty, whether it signifie Destruction or Emptiness, sutes very well with the state of that time, when the power of the Pope had so overmastered all, that the Secular Magistrate was either but the bloody Executioner of his Edicts, or else stood for a mere Cypher, the Temporal Power being quite in a manner evacuated by the Rampancy of the Spiritual.

And seeing all the names in this Prophecy are so significant, I leave to the enquiry of the learned whether there may not be some proper significancy in the name of Jezebel also; for it seems not incapable of a fitting Etymologie, and that according to the Pattern of a severe Critick in the Hebrew Tongue; who in his account of the name איזבל (which is just such another Composition

as

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as אִיבֶל,) says, that it may be compounded of either אִי ubi, or אִי vā, or אִין non, and כְּבוֹד gloria. So therefore say I may אִיבֶל be compounded of either אִי or אִין and וֶבֶל, which signifies Habitaculum; or else of אִי and וֶבֶל, which in the Chaldee (which is but a Dialect of the Hebrew) signifies Stercus; or of אִי Insula, and וֶבֶל Stercus. Which last is lesse accommodate to our purpose, unlesse Insula here signifie symbolically, as Mr. Mede sometimes interprets it of a Church as a place separate, as Islands are by the Sea, and holy, in that it is separate. And then the Reprach will be upon the holy Church of Rome in this Thyatirian Intervall, as if it had become an Island of Filth and Dung. Which was too true of them, for all their outward Gildings and Paintings.

But the other Notations methinks are more simple and easie, and fitly accord with both the History of Jezebel and the Fate of the Roman Church at the end of the Thyatirian Intervall. For if we derive אִיבֶל from אִי ubi, or

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אין non, and ובל habitaculum, it will plainly glance at Jezebel's being flung out at the window from her habitation; but most fitly prefigure the dispossession of the Roman Priests and Friars at the beginning of the Reformation, that they would be cast out of their Habitations, and that their places should know them no more. So that the very Name of Jezebel bears in it the Fate of that Church at the close of that time.

But if we derive איובל from אר vœ or heu, and ובל stercus, both the Fault and the Punishment of the Roman Church will be found written in this Name; her Filth and Corruptions being compared to Dung, and her Punishment intimated not unlike that of Jezebel's, as it is written, And the car-casse of Jezebel shall be as the dung on the face of the earth. So that the Notation of the name denotes with what foul Reproach the Papal Power and Superstition would be put down in those places out of which it was to be exterminated; that it should be troden down into the very Dirt. So that upon him
that

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that was in the Pergamenian Intervall
עַל־בַּל the Lord of the People,
(the Papal Hierarchy domineering over
all,) at the close of this Thyatirian In-
tervall this insulting Lamentation might
be taken up with a paronomasticall Al-
lusion, not much unlike the foregoing
Etymologie in the sense thereof, and
near enough to the sound of אִיבֹל,
namely, אִי צַדִּיק, Alas the Dung or
Dirt of the Papal Lordlinesse! How
is it troden down as the Mire in the
streets! Which was notoriously perfor-
med in the actings of Martin Luther
against the Pope and Roman Clergy.

But whether this or what else may be
alluded to by the sound of the Name, I
am not very solicitous, the Story of the
Person being sufficient to warrant the
meaning I have given of the Text, as any
one may see by perusing the Expoliti-
on. And our Performance, I hope, will
appear solid enough without descending
to such curious Niceties. We will there-
fore now onely adde something briefly
touching the Usefulnessse thereof, and
so conclude.

13. And

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13. *And certainly our Exposition of these seven Epistles to the seven Churches has an equal Usefulnessse with any other Exposition of the Apocalyp-tick Visions, and the more considerable, in that it is a more compendious comprehension of the main drift of them all.*

First then, it serves for the confirmation of our faith in the particular Providence and Watchfulnessse of Christ over his Church, it being so manifest from this Exposition with what care and steddiness he hath carried on things hitherto in the first five Intervalls, and that they have been no otherwise then He himself has predicted in these Propheticall Epistles.

*But then again, in the second place, here is an ample and timely Testimony in the behalf of the Protestants, I mean such as have declared against and forsaken the Communion of the Church of Rome, from the time of the Waldenses to the first Reformers usually so called; the Waldenses being acknowledged the faithfull Martyrs of Christ, and those other that lived within the Intervall of
the*

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*the Church in Thyatira carrying away no lesse Encomium, as being thus described in the Epistle to that Church; I know thy works, and charity, and service, and faith, and thy patience, and thy works, and the last to be more then the first. So that they approved themselves more and more, even till they broke out at last into a National Reformation. And shall not our first Reformers then be thought worthy of having the Vision of the Rising of the Witnesses applied to them, who have so ample a testimony from Christ himself, whom the Father has constituted the Judge of the whole World? And shall not they rightly be said to have ascended into Heaven in a Politicall sense, to whom was made good that Promise to the Church in Thyatira, To him that overcomes will I give power over the Nations, &c? This therefore of the Church in Thyatira does farther ratifie what we have * elsewhere delivered touching the Rising of the Witnesses, that the Completion of that Prophecy was in that wonderfull Reformation-*

Apoc. 2. 19.

Apoc. 11.
11, 12.

Apoc. 2. 26.

* Synopf.
Prophet.
Book 2.
C. 11. sect.
11.

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formation God unexpectedly brought about by Luther and others.

Whence it will follow, that the sound of the sixth Trumpet is over, and that the Forty two months, the One thousand two hundred and sixty days, or the Time and Times and Half a time, are expired as to the fulfilling of Prophecy; and consequently, that it is in vain for any to compute any Futurities upon the supposall of their Expiration to come; and that those that doe so will finde themselves confuted by the unsutablenesse of Events, and thereby expose the endeavour of interpreting Prophecies to reproach and scorn, and weaken mens belief even of those Expositions that are true, and give great advantage to the common Adversary.

But as it is most true in it self, so it is most for the Interest of Reformed Christendome, to take notice, that the Protestant Reformation is the fulfilling of the Vision of the Rising of the Witnesses, and of their Ascending into Heaven; that men may have that value for the Reformation that is due thereto,

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thereto, (it having thereby so plain a Ratification from Divine Testimony of the rightfulness thereof against the Tyrannies and Idolatries of the Church of Rome,) and that both Magistrate and People may every-where be the better sodered together upon this consideration, and that all Sects that keep the Foundation may have the better esteem for one another, and not vilifie and hate one another in such sort as usually they do, but be in a readinesse for Christian Unity and Love. For it is this Dispensation of Spirit that must give Antichrist that most deadly Blow that is to come, and not a flaming Sword out of the mouth of the Rider of the white Horse literally understood, or large streams of fire spouted out of Heaven upon him, or any such miraculous assistance, as some ignorantly expect at the finishing of the 1260 days. Which groundlesse Supposition is fit for nothing but to engender vain Heats and presumptuous Conceits, to which no answer will be given but Shame and Frustration.

But

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But the plain Truth understood as it is, naturally tends to the begetting in all Reformed Christendome a mutuall esteeme of one another, and the suppressing that vain Presumption in Parties, as if they were the sole people that the Vision of the Witnesses belonged to, and so ought to expect marvellous things for themselves conjoined with the destruction or suppression of all the rest that are not of their own Party. Which fond, or rather unchristian, Conceits are quite expunged by the true and faithfull Interpretation I have published to the world of the Rising of the Witnesses; which puts them in a way rather of duly prizing one another, and of jointly endeavouring in the spirit of Sobriety to advance the common Interest of whole Reformed Christendome, then for any one Party so vainly to presume of themselves above all the rest.

And finally, this groundlesse expectation of any such wonderfull events upon the expiration of the 1260 days being thus wiped away, that time as to any fulfilling of Prophecies being already
ready

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ready expired, and no set time being defined for the future, but onely the order of things in the Vision of the Vials, it is left for the Protestants to compute the approach of the final Ruine of Antichrist and the blessed Millennium according to their own progresse in the Myserie of real Regeneration and indispensable Duties of Christianity. By how much more holy, by how much more harmlesse, by how much more humble, by how much more Heavenly-affected they finde one another, by how much more discreet, by how much more faithfull and obedient to the publick Magistrate, by how much more kinde and loving to one another, and by how much more seriously affected for the advancing the publick good and the endeavouring the common welfare of all mankind, (which will introduce the Philadelphian Intervall,) by so much more near they may reckon the approach of the downfall of Antichrist, and the glorious Reign of Christ in his Saints at the happy Millennium. But what other Indications there be besides these

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in the Visions of the Prophets, whereby we may compute the nearnesse of those Times, I must ingenuously confesse I know not. But this was a sudden Excursion. We will return again into the way.

Apoc. 2.
20.

14. *But thirdly, In that it is said, Notwithstanding, I have a few things against thee, because thou sufferest that Woman Jezebel, which calleth her self a Prophetesse, to teach and seduce my servants to commit Fornication, and to eat things sacrificed unto Idols, &c. this is a perfect clearing of the Protestant Reformers from that baineous Crime of Schism that the Church of Rome so magisterially lays to their charge, it plainly implying that their Separation from the Church of Rome was not onely no Fault, but a Vertue, and an indispensible point of Obedience to the command of Christ, and that it had been Disobedience and Rebellion against Christ not to have separated, and therefore was impossible to be any Schism. Which is a thing worthy*
of

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of our notice and consideration.

As is also this, (contrary to the opinion of some, otherwise learned,) That to depart from the Church of Rome upon the very account of Idolatry is not Schism before God, but onely in the sight of men, and those, it is to be feared, of none of the purest minds, but rather such as have a greater sense of the carnal Interest of the Church than of the Glory of God, and the purity of his Worship. For Christ, who is God blessed for ever, does here blame the Church in Thyatira, that she suffers the Woman Jezebel any longer, and does not cast her off, (as the Eunuchs cast her out of the window in the Type,) and that for this very cause, because she is a Teacher of Idolatry, and an Abettour and Countenancer of spiritual Fornication; as is manifest in the Text. So that before God, or in the sight of God, both the Church of Rome stands guilty of Idolatry, and also the Protestants leaving her Communion upon that account are

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acquitted from any the least taint or suspicion of Schism. And that the Spirit of God does but witnesse with our spirits in the truth of this matter, if thou hast not lost the free use of thy Reason, that brief Treatise of Idolatry added to this present Exposition will, I hope, abundantly satisfy thee: which therefore I have adjoined as a futable Appendage thereunto.

15. Fourthly, In that Reformed Christendom (especially after their Remissnesse in Life and Manners, and Contentionsnesse about Trifles,) is represented (under the Type of the Church in Sardis) to be in such an imperfect Condition, though emerged out of the grossnesse of the Popish Idolatry, (for there is no farther complaint of either the Doctrine of Balaam or of Jezebel here,) this should teach us to be humble, and not over-fierce and confident in our Opinions and Doctrines, but meekly to bear one with another, and be ready to be instructed by one another for the clearing up the Truth.

But

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But in the mean time things being no better then they are, sith they are no worse then they were predicted, we are hence to learn, that it is our Duty never to suffer our mindes to relapse towards the Flesh-pots of Ægypt, or think we had as good goe back again to Rome, as to be no better then we are. For this Sardian state is like the wandring in the Wilderness betwixt Ægypt and the promised Land, which is the Philadelphian state, into which there is no entrance till after the seven Vials, that is, till the last of them be poured out, or at least a-pouring. As it is said in the fifteenth of the Apocalypse; And the Temple was filled with smoak from the glory of God, and from his power; and no man was able to enter into the Temple till the seven plagues of the seven Angels were fulfilled. Where no man, according to the Apocalyptick style, signifies, that that company of men that were to enter into, and make up, that state of the Church which

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is here styled Nads, the living Temple of God, would not appear in that eminent condition till after the Vials, the last either current or complete. Which agrees admirably with that passage in the Epistle to Philadelphia, Apoc. 3. 12. Him that overcometh will I make a Pillar in the Temple of my God. So that these Philadelphians shall not onely enter into the Temple after the smock of the Vials, but never goe out of it again, according to the sense we have explained it in.

Wherefore because we are in a kinde of Wildernesse-condition, we ought with Faith and Meeknesse and Patience to abide till God shall bring us into that good Land, and not to murmur against him, and reproach his Providence, who hath thought fit to carry on things with such leisurely steps, nor peevishly and falsely to say that we had as good return to Rome again, and that it is a question whether the Reformation has done more good or hurt. For such thoughts or speeches are false, injudicious, and

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and ingratefull Reproaches against the sacred Providence of God, whose ways these bitter, shallow and unsanctify'd spirits understand not, because the spirit of the world has blinded their eyes.

And forasmuch as there is no complaint of Idolatry in the Epistle to this Sardinian Church, nor the least hint to make any Separation, as before, all the Churches of Reformed Christendom, and all the particular Sects and Members thereof, ought to have a tender regard how they divide from one another or break Communion for difference of Ceremony or Opinion; but holding all the indispensable Foundation, and bearing joint Testimony against the grosse Idolatries and wilde Enormities of the Church of Rome, to study Peace and mutuall Compliance, that the Body of Reformed Christendome may be more strong and compact to stand against the common Enemy.

But above all, we are with might and main to endeavour to perfect Ho-

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Apoc. 3. 3.

lineſſe in the fear of God, and to purge our ſelves from all pollution of fleſh and ſpirit, that we may prevent the extremity of that Judgement which is threatned as ſuddenly and unexpectedly to come upon the Church of Sardis. And theſe, I think, are main Uſefulneſſes diſcoverable in the Interpretation of the Epiſtle to the Sardian Church.

16. And fifthly, As for the Expoſition of the Church of Philadelphia, it is of main Importance for the making of the world good. For it is the ordinary excuſe for the reigning of Impiety and Immorality in the world, that men will be men as long as the world laſts, and that things are more likely ever to grow worſe and worſe then better : and therefore very few there are that will either attempt the amending of their own Lives, or the encouraging others ſo to doe. When notwithstanding it is plain, according to the Prophetical ſenſe of the Epiſtle to the Church of Philadelphia, that there will be a time when Righteous-

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teousnesse and true Holinesse will have a most glorious reigne upon earth.

But those that are averse from this belief are usually averse also from believing any certitude in the Expositions of Prophecies. They will not, forsooth, be so presumptuous as to pretend they can understand them, especially such as either chastise the abominable Wickednesses of the Roman Church, or such as promise Times transcendently better. Which is a piece of Hypocrisie much like that of Ahaz, when the Prophet bid him ask a Sign of the Lord his God; but he, good modest Hypocrite, would not ask a Sign, neither would he tempt the Lord. The meaning whereof was, that he would not amuze nor distract his thoughts, nor render himself more obnoxious by taking notice of a supernatural Evidence against the natural Sentiments and persuasions of his own carnal minde, under whose Government he was resolved to be, and not be dissettled by the Inlets of any higher

Isa. 7. 12.

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higher Light. The application is very easie and obvious.

17. *And lastly, Admitting the Propheticall meaning of the Epistle to the Church of Laodicea, it is of great use for the establishing our Faith in that grand Point, That this Terrestriall Scene will have an end, and that at the close of all Christ will visibly come in Judgement to reward all men according to their works; That he will judge both the quick and the dead according to the Orthodox sense of the Apostolick Doctrine.*

To all which we may adde, that as the Expositions of these Seven Epistles to the Seven Churches in Asia are in a manner as convincing as any other Visions in the whole Apocalypse, so they are far more easie, and reach the main Design in a lesse compasse of words, and have not that operosenesse of Synchronisms necessarily hanging on them as the other have for the clearing of the sense; but are onely seven Intervalls mani-

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manifestly succeeding one another, whose Bounds so far as things are past are easily determinable. And we know that the Intervall of Sardis ends where that of Philadelphia begins; and Laodicea is the close of all. Which Facility and Comprehensibleness must needs improve the Usefulness of these Expositions very considerably.

And there wanting nothing but the Significations of the Names to be added for the easie Applicability of the Events to each Intervall, I will, for the satisfaction of the Reader, briefly furnish them that have no skill in the original Languages with the sense and meaning of the Names of all the Seven Churches aforehand.

18. Ephesus therefore, with an Allusion to the Greek word Ephesis, signifies Desire, the first moving Principle that drives on an Activity for the attaining the main Scope we aim at. But with an Allusion to Aphesis, it signifies Remission, for which this Church of Ephesus is
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Apoc. 2. 4.

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blamed: or else, alluding again to Aphesis, it signifies the starting or letting loose the Racers at the beginning of the Race. Which agrees very fitly with this Ephesine Intervall, which is the beginning of the Church, and of the whole course of Providence concerning the same to the end of the world.

Smyrna signifies Myrrh, intimating the bitter Affliction of the Primitive Church under the Ten Pagan Persecutions.

Pergamus signifies Sublimity or Exaltation, intimating the raising of the Church out of her former dejected and afflicted condition under the aforesaid Persecutions into a glorious Triumph over Paganism; as it fell out upon the Conquest of Constantine the great. It signifies also, or prefigures, the enormous Haughtinesse of the Church of Rome in that Intervall.

Thyatira, in Allusion to Thygatira a Daughter, intimates the more-than-ordinary Womanishness of the Church of Rome in that Intervall: But in Allusion

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Allusion to Thyateria, Altars of Incense or sweet Odours, it signifies the more-than-ordinary frequentness of burning the blessed Protestant Martyrs with fire and faggot in this Period. Which Cruelty though it was abominable in respect of that bloody and barbarous Church that committed it; yet the suffering of those holy Martyrs in this manner out of Fidelity to Christ and his Truth was a Sacrifice of sweet Odours to him, and very gratefully accepted of him.

Sardis, in Allusion to Sarda or lapis Sardius, (the same that Carnalina,) signifies the imperfect and carnal Condition of that Intervall of the Reformed Church that is called Sardinian.

Philadelphia, which signifies Charity in general, and particularly a more special love to them of the true Household of Faith, intimates the Reign of the Spirit, which is the Spirit of Love. For God is 1 John 4. 16.
Love, and he that abideth in Love
abideth in God, and God in him.

This

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This is that illustrious Reign of Christ in his Millenniall Empire of Love, when the Christian life shall take place, and Opinions and Persecutions shall be done away:

And lastly, Laodicea signifies a popular Politicall or externally-Legal Righteousnesse, the outward form of the former Philadelphian state, but, as in old age, the spirit much decay'd, though the outward figure of the body much what the same. It signifies also the arraighning and judging of the people, that is, the Nations of the world, when Christ shall come to judge both the quick and the dead; because this is to be performed at the close of this Laodicean Intervall.

19. *The significancy of the Names of these Seven Churches reckoned always in such an order, as that seven Intervalls of the Church, from the beginning to the end of all, answer exactly in the Affairs of the Church both to these Names in this order they are reckoned, and to the Conditions of*
the

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*the Seven Churches as they are orderly described in the Seven Epistles to them, is a plain Demonstration to them that are not extremely refractory, (especially if you adde the Certainty that there must be a Propheti-
call meaning of these Epistles, as is made good in the first and second Chapters of the ensuing Book,) I say, it is a plain Demonstration, that our Exposition is true, as well as so easie and comprehensible, and therefore of an universal Usefulnessse as well to the Illiterate as the Learned. Which I hope, Reader, will be a sufficient Excuse for the Authour, that he has either invited thee to the pains of reading, or given himself the trouble of compiling, this present Treatise. Farewell.*

A Pro-

The seven Chapters as the reader
is directed in the title to
know, is a plain discourse
showing that we are not
to (offer) if you will the
thing that we want
right manner of this
which good in the
Chapter of the
it is a plain discourse
of the nature of the
and common
of an excellent
well to the
which I have
from the
to the
of the
the

A Prophetickall
EXPOSITION
OF THE
SEVEN EPISTLES
Sent to
THE SEVEN CHURCHES
IN
ASIA,
From Him
THAT IS, AND WAS, AND
IS TO COME.

SIRACIDES. Ch. 59.


*He that giveth his minde to the Law of the
most High, and is occupied in the medi-
tation thereof, will seek out the wise-
dome of all the Ancient, and be occu-
pied in Prophecies.*

1

A Prophetickall
EXPOSITION
OF
THE SEVEN EPISTLES
Sent to
THE SEVEN CHURCHES
in *Asia*.

CHAP. I.

*A Preparation toward the Mystickall or
Prophetickall Interpretation of the
Seven Epistles to the Seven Churches
of Asia.*

- I. E shall first premise,
That as those two following Prophecies of
the *Seven Seals*, and of
the *opened Book*, reach
from the beginning to the end of the
Church; so this of the *Seven Churches*
reaches also from the beginning of
the Church to the end of all. Which

seems congruous both from the nature of the Vision it self, and from the following Examples of the Prophecies of the *Seven Seals* and the *opened Book*.

We shall premise in the second place, That as it is conspicuous that four of the names of these seven Churches are directly significant of some State and Condition they are in, *viz. Smyrna, Pergamus, Philadelphia* and *Laodicea*; so it is exceeding credible that the other three names may allude to some thing that may set out their Nature and Condition also, *viz. Ephesus, Thyatira* and *Sardis*; as we shall take more expresse notice in the process of our Exposition.

Lastly, which might as well (if not better) have been noted at first, This more *mysticall* sense, which we are now a-rendring of the Seven Churches, doth not at all clash with the *Literal* sense of the same, nor exclude that usefull Applicability of them for the Reproof or Praise of any Churches particular in any time or Age

Age of the Christian world, that are for the like things obnoxious or commendable. But the distinct Providence of God, and his watchfulness and foresight of the Affairs of his Church, may haply be more illustrated and display'd by this *mystical* way of Exposition then by that *Literal* or *Moral*.

2. We will therefore distinguish the whole Duration of the Church of *Christ*, (especially so far forth as it is within the limits of the *Roman* Empire, which also the other Prophecies in the *Apocalyps* seem chiefly to regard) into Seven Intervalls, and will suppose the first Intervall to end where the second begins, *viz.* in the tenth year of *Nero*, or *Anno Christi* 63.

3. Which Period therefore of the *Ephesine* Church ending so early, even about thirty years before St. *John's* writing the *Apocalypse*, agrees excellently well with that passage Ch. I. v. 18, 19. where, after *Christ's* declaring himself *the first* and *the last*; (as before in the same Chapter he is called He that *was*, and *is*, and *is to*

come) and his mentioning his own Death and Resurrection, and how that he will be alive to the end of the world to carry on the Affairs of his Church; he presently inferrs, *Write therefore what things thou hast seen, what things are, and what things shall be hereafter*, (which he expressly and immediately calls the *Mystery* of the seven Stars and the seven golden Candlesticks, *ver. 20.* which is worth the noting.) What things thou *hast seen already*, in the times of thy life past, namely, the state of the *Ephesine Church*: what things *are now present*, viz. the *Smyrnian* state of the Church in which thou *art*, and tastest of the bitterness of it in this thy Exile here in *Patmos* (for the Ten Persecutions were then already begun, and *John* was in the Second of them:) and what things *shall be hereafter*, namely, to the end of the world, in the residue of the period of the *Smyrnian Church*, and in the periods of the Remainder of the Seven Churches succeeding. And questionless the Vision of the
Rider

Rider of the * *white Horse* respects ^{Apoc. 6.2.} what *was then past*, namely, *Christ's* first Warfare upon his conquest of Death, and his being mounted into his glorify'd Body; who after from on high sent down Succours to his Apostles and Disciples, and assisted and managed that illustrious Battel in the beginning of the Apostolick Times so successfully and gloriously, that infinite numbers of men were brought under the obedience of the Gospel, even within the space of the *Ephesine* Period.

4. So that there can be no scruple of the Church of *Ephesus* representing a State of the Church past; but onely that it seems improper to direct an Epistle to a Church then out of being. But this can be no argument with them that hold the Seven Churches to be seven successive Conditions of the Church to the worlds end. For make the *Exitus* of the *Ephesine* Church reach beyond S. *John's* time, suppose to *Anno Christi* 100, or thereabout; the rest of the *Epistles* will

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will be writ to Churches not yet in being, and some many hundreds, nay thousands of years ere they shall be : which yet they must not count absurd.

5. The briefest account therefore of this matter is this, That the Spirit of God seems to drive on two main designs in the Vision of these Seven Churches at once. The one, most effectually to animate and encourage the Church to doe well, to stick to Truth and Holiness through all the Trials and Calamities of this present life ; as also to deterre them from all kind of Sin and wickedness of what nature soever, whether Apostasie from the Faith, Idolatry, Sensuality, or what-ever Remissness in Manners : For which design this Epistolar way is exceeding accommodate, it bearing the form of personally speaking to people, and so the more forcibly makes them take notice, in a manner whether they will or no, of what is said unto them. The other design, and that so laid as not to foregoe the former

former advantage, is to instruct the Church in the Providence of God and his Foresight, to shew how all things lie bare before his eyes in such order and succession as they are in time to come to pass. In the *Literal* sense of these Epistles to the Seven Churches, that former design is plainly pursued and attained, understanding them directed to these Seven Churches in *Asia* then in being; and in a very great measure in the *Moral* sense. These Epistles, I say, being so applicable to any part of the Catholick Church in any Age thereof, placed in the same or like circumstances of Condition with these *Asiatick* Churches, this Epistolar way will have a considerable efficacy and influence upon them, for either Animation or Reproof.

6. But now the great Question is, Why the *Prophetical* design discoverable in the *mystical* Interpretation should have been couched in this Epistolar way, especially the Epistle to *Ephesus*, being writ after the *Ephe-*
sine

sine Period was expired. To which I answer, that this *Prophetical* design was not intended for the *Ephesine* Church in this *mysticall* sense, but for future Ages; and therefore, it is taken in onely to make up the entireness of the whole Succession of the Church in its several distinct states from the beginning to the end of all. But this *Epistolar* way is still retained in this *mysticall* sense, for the same usefulness it had in the *Literal* to the Seven Churches in *Asia* then really in being. For so soon as any of these Letters by this *mysticall* sense is understood to be directed to any successive part of the Church, as now, for example, (as will appear anon) the Epistle to the Church of *Sardis* is directed to the Protestant Church or Reformed Christendome, this Succession of the Church ought to be as much concerned, as that particular Church of *Sardis* was in *Asia minor*.

And this intention of the Holy Ghost being once understood, it will be

be of the like usefulness to the *Philadelphian* Church especially, and also to the *Laodicean*.

Wherefore the Objections were but small, considering the Usefulness of this Epistolar way, though there were no other sense of these seven Epistles and the seven Churches but the *mysticall*. For as in an entire Vision, where the beginning is touching something past or present, all goes under the Title of *Propheticall*, though that part that respects things past is but *Historicall* Representation: so in this entire Epistolar Vision, though the first part be Epistolar, yet it is but *Historicall Representation*, exhibiting times and persons past (as if they were present to be writ to) and that for uniformity sake in the form of an Epistle, as what is past in History under the form of *Propheticall* Vision, as the Rider of the *white Horse*, which is the first in the Vision of the Seals; though the Representation was of what was partly past, and partly present. But what is to
come

come is the proper object of all Vision Prophetically.

But now besides all this, in the *Liter*al sense there being then a Church in *Ephesus* when that Epistle was wrote to it, and in a *Moral* sense it being applicable to any Church that does *Ephesize* in any part of Christendom and at any time; the Objection, in my judgment has melted into less than nothing. And therefore, notwithstanding this exception, we will not stick to place the end of the Interval of the *Ephesine* Succession in the tenth of *Nero's* Reign, and in the year of *Christ* 63.

Till then let the Church of *Christ* be represented under the Title of *Ephesus*; from that time, till about three hundred and odd years after *Christ*, under the name of *Smyrna*: from thence, to the latter end of the Persecution of the *Albigenses* and *Waldenses*, let her be the Church dwelling in *Pergamus*: from that time, till whole Nations fell off from the Pope, let the same Church bear the

the name of *Thyatira* : from that time Protestantisme became the Religion of Nations, till the last Vial, let this Church bear the Title of the Church in *Sardis* : from that time till the fourth Thunder, let it wear the name of *Philadelphia* : * from the fourth Thunder till *Christ* come visibly to Judgement in the clouds, let the Church bear the name of *Laodicea*. These are the seven Intervals, which how well they will fit with the Titles of these distinct successive States of the Church and the things spoken of them in the Vision, I will anon endeavour to unfold.

* See Dialogue 5. sect. 38.

CHAP. II.

A farther Preparation out of the first Chapter of the Apocalypse, whereby this Propheticall meaning of the Vision of the Seven Churches is more clearly assured.

BUT in the meantime, for the greater assurance of this *Prophe-
ticall or Mysticall* sense, we will first make some farther Remarks upon the first Chapter of the *Apocalypse*. Where we will make onely this one modest Supposition; that the Spirit of God sets down nothing immethodically nor in vain, or at least nothing vainly immethodicall. Wherefore upon the very first Verse, which bears the Title of the whole Book; *The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass*, that is, things to come to pass; some shortly, and other some in succession of time, as all Interpreters

ters agree; I cannot but note this, That if the Spirit of God do but *respicere Titulum*, (as most certainly he will) he will set down no entire Visions, as this of the Seven Churches is, but they must in the main be of things to come to pass, not of things present merely, and not hid; but obvious to the eyes of men, as the State of the Churches here mentioned was to the world at that time. And therefore something farther must be meant by them then can be contained in the *Literal* sense; which is not of things *to come*, as the Title requires, but only of things present, or some Promises or Threatnings that do not properly amount to the nature of Prophetical prediction, no more then the Law of *Moses* to which they are annexed.

2. *Blessed is he that readeth, and they that hear the word of this Prophecy, for the time is at hand.* This again plainly shews that this Book is all of it, I mean all the entire Visions thereof, a Book of Prophecies; which, as I intimated before, mere Promises and Threat-

Verse 3

Threatnings cannot make it no more then they do those Laws of *Moses* to which they are adjoyned. And though the several States of the Seven Churches may be applicable to several states of particular Churches of after-Ages in Christendome: yet it cannot properly be in this *Literal* sense by way of Prediction, but of Example of Vertue or Vice, of pious or impious Actions, which repeatedly happen in all History. Whence if there be no more in it then thus, these Epistles to the Seven Churches cannot be deemed any Prophecy, and therefore are heterogeneous to the Scope and Title of the Book.

Verse 4.

3. But upon the so expressely calling this a *Book of Prophecies* for *John* to salute the *Seven Churches* in *Asia* with this Salutation, *Grace be unto you, and peace, from him which is, and which was, and which is to come;* methinks it does even forcibly drive a man to conceive that the Vision of the Seven Churches which he so immediately falls upon, is a Prophecy,
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according to the title immediately mentioned in the foregoing Verse. Besides that the description of the party in whose name he salutes them, *which is, and which was, and which is to come*, does very naturally insinuate that he is treating of what reaches from the beginning of the Church to the latest Ages thereof. Which he insists more upon in the seventh Verse; (after he has spoken of the person of *Christ*) *Behold, he cometh* Verse 7. *with the clouds*, (this reaches the last Period of *Laodicea*, when God will judge all people,) *and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him*, (for the Earth shall then be burnt up with the works thereof:) *Even so, Amen.* This will certainly come to pass about the seventh Thunder, (in that dark hollow Dungeon, where there shall be weeping and wailing and gnashing of teeth,) let the sons of Infidelity or Unbelief conceit what they will to the contrary. Wherefore the minde

and scope of the spirit of Prophecy seems here to be carried out even to the utmost Ages of the world.

Verse 8.

4. According as he declares in the next Verse, *I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.* That Wisedome and Power that reaches from one end to another mightily and sweetly orders all things. This methinks strongly insinuates that the Vision of the *Seven Churches* (as well as the Vision of the *Seven Seals* and of the *opened Book*) reaches from the beginning of the Church to the end of all things. Which consideration is so repeated to us, that certainly it must not stand for nought, but is to give infallible aim at a higher meaning of the *Seven Churches* then we are at first aware of. For the summary of the Vision, before he descends to the particular Churches, begins and ends with this, v. 11. and 18. *I am the First and the Last, and have the keyes of Hell and of Death.* Which

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undoubtedly respects the execution of the final Sentence under the seventh Thunder.

5. But there is first this notable to be observed in the Tenth verse: *I was in the Spirit on the Lord's day, and heard behind me a great voice as of a Trumpet.* This pompous entrance with the sound of the Trumpet into this Vision of the *Seven Churches*, and the glorious appearance of the Son of man walking in the midst of the seven golden Candlesticks with seven Stars in his right hand, comes up so near to that splendid Preamble to the Vision of the *Seven Seals*, that any sagacious man cannot but suspect that both the Visions be of like extent and importance, and not of such private concern as merely to respect those Seven Churches in *Asia*. For at the beginning of both these Visions there is the glorious appearance of *Christ* in the midst of the Church: in the first, standing or walking in the midst of the seven golden Candlesticks; in the latter, sitting in the

Verse 13,

midst of the four Beasts and four and twenty Elders : and both these Prelambles to the future Visions ushered in with the sound of the Trumpet. Wherefore the Pomp being equal, the concern of each Vision in all likelihood is equal. Nor can it be pretended that the Pomp before the Vision of the seven Churches was designed as a fair Frontispice to the whole Book of Prophecies, because at least as splendid a Frontispice is again erected before the Vision of the *Seven Seals*. Wherefore that former was entirely intended for the Visions of the Seven Churches, and therefore portends some mighty concerning Mysterie therein, and such as the present Affairs of those seven particular Churches in *Asia* could not reach nor exhaust. But we proceed.

Verse 11.

6. *Saying, I am Alpha and Omega, the first and the last : and what thou seest write in a book, and send it unto the seven Churches which be in Asia.* Here again, immediately before his
send-

sending to the seven Churches of *Asia*, he displays those Titles of himself that least of all suit with the small continuance of those particular Churches. But the holy Catholick Church endures from the beginning to the end of all. Upon which therefore I cannot doubt but the Spirit of Prophecy had his eye at this time, and in the Mystery understood by the seven Churches in *Asia* the holy Catholick Church divided into seven successive Intervalls, according to the opinion of *Petrus Galatinus*. For indeed in all reason, (if there was not some grand Mysterie underneath,) why should onely seven Churches in *Asia* be writ to, when there were others, many others, either there, or at least in other parts of the Empire, in all likelihood as notorious for either the Faults, the Vertues, or the Sufferings that are noted in these?

7. You'll say haply, that *Asia minor* was the special Diocese as it were of *S. John*. But they that answer thus forget that *John* was merely passive

in these Visions, and wrote no other-
wise then he was moved by the Holy
Ghost, which is no respecter of per-
sons. Besides that there were cer-
tainly other Churches in *Asia* besides
these seven. Why therefore just Se-
ven? and why these? But that *seven*
signifies *Universality*, is obvious in
the Prophetick style. Therefore to
the seven Churches in *Asia* is as much
as to all the Churches in *Asia*. But it's
much that all the Churches in *Asia*
minor should be thus carefully salu-
ted by the Holy Ghost, and the rest
of the Churches in the Christian
world be taken no notice of: As if it
were according to the Proverb, that
kissing goes by favour; whereas yet it
is expressly said in the Scripture, that
God is *no respecter of persons*, as I in-
timated before.

8. But you will farther urge, that
we cannot possibly make it any more
then all the Churches in *Asia*, unless
Asia were turned into an Appellative.
Which consideration will put a bar to
all attempts for any *Mysticall* Inter-
pre-

pretation, so that we must necessarily rest in the *Literal*. But *Hugo Grotius*, who interpreteth all the Churches also Mystically from the reason of their Names, yet takes no notice of any Allusive signification in the word *Asia*. So that in this learned man's judgement that sequel is not so firm.

But besides, though I do not love to play with words more then needs must, I think it not hard to finde out an Allusive signification apposite enough in the name of *Asia* to the Mysticall sense intended. For both *יְסֵד* and *עֲשֵׂה* (the former signifying *Fundamentum*, the latter *Actio* or *Effectio*) as to their paronomasticall sound are as near *Asia* as the nicest criticall ear can require in these cases. And for the sense of them both, it is extremely accommodate to the present purpose. For then will this Superscription, To the Seven Churches in *Asia*, either signifie, To all the Churches in the foundation, that is, that keep to the Apostolick Foundation in matter of Doctrine and Profession; or else, To all

Pet. Ram.
lib. I. c. 9.

Eccles. 6.
22.

the Churches in *Action*, that is to say, these Epistles are writ to them with an intended censure of their Actions. And it is said exprelly by the Logician touching the Topick of Effects and Actions, *Hujus loci sunt Laudes & Vituperationes*: upon which all these Epistles altogether run. And, *I know thy works*, begins every Epistle. Besides that they are directed to none but such as profess the Fundamentals of the Christian Faith, and nothing repugnant thereunto; as will appear in our Interpretation of them. Nor is it strange that S. John, though writing in *Greek*, should (himself being a *Jew*) make an Allusion to *Hebrew* words; nor is it without example. For the Son of *Sirach* does plainly in that passage in the *Greek* Text, Σοφία ὅς ἐστι τὸ ὀφθαλμοῦ ἀποκρύπτειν, allude to the *Hebrew* word צַפֵּה *to hide*, as if σοφία were as much as צוּפִּיה.

9. These verbal Allusions are so frequent in the Prophetick Style, that there is no need farther to take notice thereof: nor any doubt, I think, but

but the Spirit of God would not in this Book of Prophecies, where all things are so comprehensive and majestic, salute onely seven particular Churches of all the Churches of the World, and that with such pompous Circumstances; nor when he had begun so magnificently a Book of Prophecies, and so expressly intituled it so, that he would immediately afterwards, as if he had forgot what he was about, bring in a large Vision consisting of seven parts, wherein there is nothing at all Propheticall, but onely the Reproof or Praises, the Comminations or Promises to a few particular Churches. This is not according to the steddly order and method of Divine Wisedome, especially in this Book, then which there never was nor ever will be any thing more accurately written.

10. *And he had in his right hand* Verse 16,
seven Stars. Methinks it is extremely harsh to conceit that these seven Stars are merely the seven Bishops of any seven particular Churches of
Asia,

Asia, as if the rest were not supported nor guided by the hand of *Christ*, or as if there were but seven in his right hand, but all the rest in his left. Such high Representations cannot be appropriated to any seven particular Churches whatsoever. But seven must signifie all in both Coexistence and in Succession to the end of the world. Which is a sense worthy so sublime a Book as this of the *Apocalypse*, and correspondent to the meaning of the rest of the Septenaries that occur in this Book of Prophecy, they signifying an entire Succession of some seven things or other which they are brought in to represent.

Verse 23.

II. *The seven Stars are the Angels of the seven Churches, and the seven Candlesticks which thou sawest are the seven Churches.* Though according to the *Literal* sense these seven Churches and the seven Angels are easily applicable to those particular seven Churches of *Asia* above specify'd; yet I cannot but conceive, that he not calling them here the seven Churches

Churches of *Asia*, but seven Churches in general, it is an invitation to the searching out some more large Propheticall sense, such as we drive at; as also, in that he says the Angels of the seven Churches at large, and not of *Asia*, nor names the Churches by name; but especially in that he calls them *Angels*, instead of *Bishops* or *Pastours*. For he continuing so in the Propheticall style proper to this Book, that ascribes all to the Ministry of Angels, it is a sign that the Letters to the seven Angels of the Churches have also a Prophe- ticall sense as well as a Literal, or rather that that is the sense that is most chiefly of all intended.

12. All these Intimations put together out of this first Chapter toward the Assurance of a Prophe- ticall meaning of the Seven Churches of *Asia* have that force with me, that though I could not my self produce such a continued *Mysticall* or *Prophe- ticall* sense which would be all along easie and natural, yet I could not but
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vehemently suspect that there is some such sense, though it were not in my power to reach it. But if I have through the Divine Assistance light on such a sense as is both *continually coherent, important, and according to the Analogie of the Prophetical style*, I hope this Preparation will even extort the belief thereof from the Reader. But such as it is I shall now present to his view.

CHAP. III.

The Interpretation of the Epistle to the Ephesine Church.

I. **I**T was intimated out of the last verse of the foregoing Chapter, that the Omission of the appropriating the seven Churches to *Asia* by name was a fair invitation to us to suspect a more large and released sense of this Vision of the Seven Churches. And indeed this Releasement is more free in the *Greek Copy* than in our *English*

English Translation. For the Original runs thus; *Kai ai ἑπτὰ λυχρίαὶ αὗς εἰς* Chap. I.
ἑπτὰ ἐκκλησίαι εἰσιν, And the seven Can- V. 20.
dlesticks which thou sawest are seven Churches: not the seven Churches which in the Literal sense one might be prone to imagine to be none other then those situate in *Asia minor*; but this Division of the Churches into Seven in the *Mysticall* sense is rather *distributio ex adjunctis* then *subjectis*, the whole Catholick Church in its Succession from the beginning to the end being cast into seven Intervalls, according to seven notorious Qualifications or Conditions thereof. For so we say, the Primitive Church, the Apostatized Church, the Reformed Church, &c. denoting not their Place, but rather their Time and Quality; which the *Genius* of the Prophectic style, if it were to express them, would exhibite as so many Churches distinctly situate.

2. But besides this, it is farther to be noted, that the omission of the appropriating these Seven Churches

ches to *Asia* does also fairly quit the Mystical Interpretation of giving any account of the signification of that name, it being omitted in the Interpretation of the seven golden Candlesticks. Which I thought worth the noting, that all pretense of Cavill might be taken from them that may haply prove lesse satisfy'd with our giving an account of that *Greek* name from an *Hebrew* Allusion, though their Cavill to the more judicious I hope will seem altogether groundless.

3. Nor, lastly, does the returning of the Spirit of Prophecy to the Seven Churches by name, in these Epistles written to them, determine the Vision solely and adequately to those seven Churches of *Asia* topically understood; forasmuch as the names of all those Churches at least by an easie Allusion have an *Appellative* signification, and manifestly denote their *Quality* and *Condition*; as we shall see in the process of our Exposition.

4. First

4. First therefore of the Church of *Ephesus*, which *Christ* salutes after this manner : *Unto the Angel of the Church of Ephesus write ; These things saith he that holdeth the seven Stars in his right hand, and who walketh in the midst of the seven golden Candlesticks.* That by *Angels*, according to the *Apocalyptick* Ityle, all the *Agents* under their Presidency are represented or insinuated, I have already noted : and it is so frequent and obvious in the *Apocalypse*, that none that is versed therein can any ways doubt of it. Wherefore *Christ* his writing to the *Angel* of the Church of *Ephesus* in this Mystical sense, is his writing to all Bishops, Pastours and Christians in this first Apostolickall Intervall of the Church.

Apoc. 2. 1.

And that particularly in this Epistle to this Church (I mean, in the Mystical sense thereof) he recommends himself to them under the character of him that *holds the seven Stars in his right hand, and who walketh in the midst of the seven golden Candle-*

Marth. 28.
19, 20.

Candlesticks, the sense, stripp'd of this Propheticall Pomp, is, that I am he that supports all my Bishops and Pastours, and all that labour for the Interest of my Kingdome, from this time for ever : I am present with them, and uphold them. As he said at the first founding of the Church, *Goe ye therefore and teach all Nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the world.* He is in the midst of his Church where-ever two or three are gathered together in his Name : He walks through, in the midst of the Successions of the seven Intervalls of the Church, the seven golden Candlesticks, till the end of all. This is to encourage the beginning of his Church, and is methodically put in the first place, as being general, and running through all the Intervalls thereof till the end of the world.

But

But that the Frontispice, as I before called it, to this Vision of the Seven Churches, which was the glorious Character of our blessed Saviour, is made use of by piece-meal for an entrance into the parts of this Vision, as it is in them all; I cannot but take notice how fitly it answers to the Vision of the *Seals*, where the parts of the Frontispice are also made use of to usher in four of the Seals; for the four Beasts one after another (and that with apposite significancy, as here,) at the opening of the four first Seals are introduced uttering this voice, *Come and see*. Wherefore there being the like contrivance in both Visions, it is a shrewd intimation that they are Visions of like importance, that is, very reachingly and comprehensively Propheticall; as I endeavoured to evince out of the first Chapter.

Apoc. 6.

5. And how accommodate that part of the Character of our blessed Saviour is to this part of the Vision that concerns the *Ephesine Church*, is

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already declared. We shall now consider the fitnesse of the paronomastical Allusion in the Name. For that the Prophetical style does affect such Allusions, both *Grotius* and Mr. *Mede*, and all Interpreters that I know, are agreed upon. And *Grotius* does particularly give the reason of the names of all these Churches in his Commentary on the *Apocalypse*. So that there is nothing of Levity or Indiscretion in the attempting of the same. In *Ephesus* therefore, for ought I know, there may be a double Allusion, both to *ἀπειρος* and *ἐπειρος*. For that π , being one of the three *matres Litterionis*, as they are called, contained in it both *E* and *A*, it does plainly intimate, that the sound of *E* and *A* are not so extremely different one from another. But as for the sense of *ἀπειρος*, it is hugely well and peculiarly accommodate to this Church, it being the first Intervall of the Seven, as it were the *ἀπερρηγία*, (and *ἀπειρος* signifies the same,) the *Carceres* or *Lists* from whence the Race

Race begins of the Succession of all the Seven Churches, which ends in the end of the world. And *S. Paul* compares the calling of Christians to a Race.

6. But as for the other word, *Vol-*
me, which *Grotius* also expressly takes notice of, and pitches upon, the Allusion thereto is unexceptionable both as to sound and signification. For it denotes that great fervour and zealous desire the Church in those first Primitive and Apostolick Times had to the Affairs of *Christ*, and to the Interest of his Kingdome; that they did sincerely and earnestly, under the conduct of that *Herod* on the white Horse, with his bow and arrow in his right hand, aim at and press toward the mark of the prize of the high calling of God in *Christ Jesus*; they were inflamed with the desire of enlarging the Kingdome of *Christ* here, and of obtaining that immarcescible Crown hereafter, and of eating the fruit of eternall life in the celestiall Paradise of God. This was

the *first love* of this Church, this was their *ἐκστασις τῷ πάλαι*, their vehement and sincere desire, and onely scope of their Actions, that they might serve *Christ* here, and enjoy him afterwards in his heavenly Kingdome. And therefore out of this fervent love to *Christ*, and sense of their own happinesse, they did at first easily devour all Difficulties.

Verse 2, 3.

7. As it is noted in the two following verses: *I know thy works, and thy labour, and thy patience, and how thou canst not bear with such as are evil.* For those that are sincerely and fervently good, it cannot but make them have an Antipathy against what is evil, and discern them that bear themselves never so Apostolically, and yet are not right at the bottome, to be but Hypocrites and Liers.

And thou hast tried them which say they are Apostles, and are not. That there were false Apostles, deceitfull workers, transforming themselves into the Apostles of Christ, in the Apostles time,

time, (within which the Period of this Church is,) the Apostle *Paul* takes notice 2 *Cor.* 11. 13. which therefore is very agreeable to the Intervall of this first Church. For when should any pretend to be Apostles sent from God, but in that Age there were Apostles sent into the world by him?

And hast born, and hast patience, and for my Name's sake hast laboured, and hast not fainted. What is here is much-what the same sense and words as were in the foregoing verse: but it is not repeated in vain. For these words I suppose, καὶ διὰ τὸ ὄνομα μου κακοπάσεις, καὶ ὁ ἀνικητός, have a special correspondence to the reward promised in the 7. verse. He that will not labour shall not eat: but he that labours very much, and breaks not off by reason of any lazy fainting or culpable lassitude, is worthy to be fed with the bread of life. But besides, this labour and patience in the highest circumstances is here repeated, the better to set off the pre-

sent remissness of some in this *Ephesine Church*, as it is in the next Verse.

Verse 4.

8. *Nevertheless, I have something against thee, because thou hast left thy first love, in the ἀγάπην σου τὴν πρώτην ἀφῆκες.* Grotius and Dr. Hammond expound it, because thou hast remitted of thy first love, and so allow ἀφῆκες to signifie relaxation and remission in a contrary sense to intension of degrees: whence there may be another ground of Allusion in *Ephesus* to ἀφῆκες, and in counterdistinction to ἐξῆκες: so that this *Ephesine Church* may have its name from its first intense Love and its after Remission thereof, by this double Allusion. But as the Allusion to ἐξῆκες is more perfect then that to ἀφῆκες, so questionless this first Intervall of the Church was more famous for their sincere and real Love to *Christ*, then for their Remissnesse therein. Which serves something for the countenancing of the term of this Intervall.

Because thou hast left thy first love: that is to say, because thou hast cease

ceased to be so fervent in spirit as at the first. Which first Love, being according to the measure of *Christ's* own Prescript, was certainly such as made the *Ephesine* Church love *Christ* more then Father, or Mother, or Wife, or Children, or any worldly Interest whatsoever, accordingly as he requires. But towards the end of the Intervall of this first Succession of the Church this Love and Courage it seems began to abate, and too many began to *Gnosticize*, as it is called, in that point, and think it a small thing to deny the Faith in the time of Persecution, even those that yet professed themselves of the Church, and were Believers. That this was within the Intervall of the *Ephesine* Church (in our sense) several Reproofs and Exhortations in the Epistles of the Apostles do plainly evince. See Dr. *Hammond's* Notes on this Church, which fully reach our design. And the Epistles of *Paul*, and the first of *Peter*, and that to the *Hebrews*, were all writ within

that Intervall we have set for the *Ephesine* Church, and their Faults committed before. Which Defaults this Vision rebukes and threatens them for, by way of instruction for future Ages, as it is in the following Verse.

Verse 5.

9. *Remember therefore from whence thou art fallen, and repent, and doe the first works.* He bids them return to their first Love, which was more strong then death. And it was fit to give this command and encouragement to the Church, because of greater Trials to come in her *Smyrnian* Condition. For before the Ten Persecutions Martyrdome was more rare.

Or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent. That is, by an *Hypallage*, I will remove thee from thy Candlestick: which therefore is directed more especially to the Bishops or Pastours of the Church at that time, as threatening them for falling into such a remiss degree of Love themselves, or suffering

fering their Charges so to fall. For the *seven Candlesticks* are the *seven Churches*, Ch. I. v. 20. and the *seven Stars* are the *Angels of the seven Churches*, that is to say, the Bishops and Pastours of the Church. Wherefore this Commination to them may by an *Hypallage* signifie their being removed from the Church by some Judgement or other, that is, as many of them as were thus carelesse and remisse. But to any Members of the Church the removing of the Candlestick from them may be their amission of their Church-membership; as *eripere alicui*, or *adimere alicui Civitatem*, is to make him cease to be a Citizen any longer. Which sense is also competible to the Bishops or Pastours; *Christ* may cut them off *in foro Divino* from being any longer Members of his Church, and consequently from Salvation. But there is yet another sense which pleaseth me best of all, in which *Victorinus*, *Andreas*, *Lyranus* and *Alcazar* do all agree, who interpret the removing of

of the Candlestick out of its place, of the commination of some Commotion or Storm that should overtake this Church ; not that this Church should be carried quite away, but moved or agitated as in a Storm or Earthquake. This they understand of the *Ephesine* Church in *Asia* literally : which is an argument that the Interpretation seemed very easie and genuine unto them. And it is as easily applicable to our Mystickall sense. But I would raise the Storm a little higher, and make it signify the storm of that dreadfull Persecution that was to befall the Church in the *Smyrnian* Intervall thereof. For it is look'd upon still as the Apostolick Church from the beginning to the end, though distinguished into these several Intervalls. And it is observable, *that there is in every Epistle to the respective Church some Prediction to be fulfilled in the Intervall of the following Church.* Which I thought fit here to note at once, and shall particularly, as we proceed, take notice

tice thereof in their proper places. The sense therefore seems to be this; That unless the Church in this *Ephesine* Intervall would be raised to an higher pitch of Zeal, and Love, and Activity for the propagating of his Kingdome, *Christ* would excite their Courage, and exercise it with such hot Persecutions (*sanguis Martyrum semen Ecclesie*) as would be more effectual for the bringing to pass his design. And it fell out accordingly in the Ten Persecutions within the *Smyrni-*
an Period of the Church.

10. *But this thou hast, that thou hastest the deeds of the Nicolaitans, which I also hate.* The Church by this time had grown so soft and remisse, that there was not that zealous painfulness as heretofore in several of them, nor that resolved Courage in suffering all things for *Christ's* sake: yet they were not grown so corrupt and beastly as to be given up to the impurity of the *Nicolaitans*, which in after-times some exercised from a mistake of an indiscreet act of one
Nicolas

Verse 6.

Nicolas a Deacon in these very times of the Apostles. And from him were these beastly fellows called *Nicolaitans*. But little or nothing of this Impurity appeared within the Period of this *Ephesine* Church, which yet the Spirit of God foresaw would become detestably frequent and notorious in such Wretches as, though they called themselves Christians, the Apostolick Church would not own. This is allowed the *Ephesine* Church for their comfort and credit, that they are free from *Nicolaitism*: and that they may adde to their Purity invincible Patience and Fortitude, he adds,

Verse 7.

To him that overcometh will I give to eat of the tree of Life which is in the midst of the Paradise of God. For their works and labour and pains-taking here is eating and refreshing promised them; for their Patience and hardship, a Paradise of Pleasure; for their laying down their lives for the Gospel, the enjoyment of eternal Life in the Kingdome of Christ. Lord, remember me when thou comest into

Luke 23.
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it is not within the reach of every man's wit to find out the drift of them. The other thing driven at is, to intimate to us that there is a meaning lodged under these seven Parabolical Epistles of *exceeding great moment* and concernment to the Church. From whence I would inferre, that that Interpretation of them that is of the greatest consequence is the most likely to prove true. And such I conceive this will approve it self to the judicious which we are now framing.

And thus much of the first Succession of the Church, under the Title of *Ephesus*.

CHAP. IV.

The Interpretation of the Epistle to the Church in Smyrna.

Apoc. ch.
2. v. 8.

I. **A**ND unto the Angel of the Church in Smyrna write. We come now to the second Succession of

of the state of the Church, whose Title is, the Church in *Smyrna*, and whose Intervall is from the tenth of Nero, or *Anno Christi* 63. till *Anno Christi* 324. when *Constantine* the Great, a zealous Professour of Christianity, had subdued the most potent enemies of it and himself. For then the Church was raised out of the dust, or rather out of the mire and blood that she was troden down into by the Ten cruel Persecutions, and began to be the Church *ἡ ἐκκλησία*, the Church in sublimity and exaltation, according to the signification of that word. But in this Intervall of their Afflictions and Martyrdome she was the Church in *Smyrna*.

Now *σμίρνα* and *μύρρα* are all one, and signifie *Myrrh*; which whether you respect the Plant it self, which grows in sandy, dry and uncultivated places, and is it self rough and thorny with sharp pricking leaves, or else the gumme of the Tree, which is biting and bitter to the taste, and has
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its very name from thence in the *Syriack*, אָמָרָא *quia amara*, as *Martinus* notes, it is very significative of this Intervall of the Church that succeeds, wherein those horrible Pagan Persecutions raised against the Christians are comprehended. So that *Smyrna* signifies the bitter Affliction and Persecution of the Church, as that Lamp named *Wormwood* does the sad Calamity of the Western *Cesareate*.

2. To which you may add that *Smyrna*, that is to say, *Myrrh*, was a main Ingredient in the embalming of the bodies of the dead: which again reflects upon the many Funerals, or rather Deaths and Martyrdoms, of the Members of the Church which would be caused by the Persecutions of those times. Besides that, as *Myrrh* keeps the body from Corruption, it may be a Symbol of the eternizing of the memory of the Martyrs to all Posterities. Not to take notice of their conserving of their very Bodies themselves, which they call *Reliques*; though

though this Allusion can be no countenance to the abuses in those things. And lastly; this Allusion to *Myrrh* is still the more emphaticall, in that the body of our Saviour, that *faithfull Witness*; as he styles himself, after his martyrdome on the Cross is said to be embalmed with *Myrrh*, John 19.

3. *These things saith the First and the Last, who was dead, and is alive.* The Titles that *Christ* adorns himself with when he speaks to the Church of *Ephesus* are; *He that holds the seven Stars in his right hand, and who walketh in the midst of the seven golden Candlesticks*, namely, through all the Successions of them; like that Promise, *Behold, I am with you to the end of the World*; intimating thereby the presence of his Spirit, through which he would in all Difficulties sustain the Bishops and Pastours of his Church. Which general signification seems well enough proportioned or fitted to the Condition of the Church of *Ephesus*; he expressly requiring of them no more then Zeal

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and Courage in the general: But now he speaks to the Church in *Smyrna*, and there enters a more bloody Scene and terrible, he seems to encourage them with higher and more palpable and particular Animations in the very entrance of his discourse; *These things saith the First and the Last*, the same that began the War for this Kingdome we strive for, and will be the last in the field to assist my friends and discomfit mine enemies, as well as I was the first. And be not afraid of dying for the Truth; for though I was crucify'd my self, yet, behold, I am now alive. And I tell you it for a pledge unto you of the same Happinesse, if you lay down your lives (as the Times will shortly require it) for me and for my Gospel. This is very particular and apposite to the Condition of the Church in this *Smyrnan* Intervall, wherein there were to be so many and so bloody Persecutions.

1 Verse 9.

4. *I know thy works and tribulation and poverty: that is to say, I know the*
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the great Affliction and misery thou art oppressed withall, being destitute of all the Comforts of this present life, and in danger of death every moment. Which is a right *Smyrnian* Condition indeed, according to the Title of the Church in *Smyrna*.

But thou art rich: namely, with those spiritual Graces of Meeknesse, of Patience, of Christian Courage and Fortitude, and of sincere and invincible Love of the Lord *Jesus* even to the death it self.

And I know the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan. That is, I take notice of the reproach that those men cast upon Christianity, who call themselves Christians, and yet make nothing of dissembling and denying the Faith upon the arising of any Persecutions for my Name's sake; as if a Christian could be such a vile, false and abject Hypocrite. This is to blaspheme them that are called by my Name. The right Christian is the true Jew, whose heart is circumcised,

and therefore he will not lie with his tongue; and whose Faith is so strong in me, and hopes so firm of a better life, that he can, if the cause of my Gospel so require, willingly part with this for the Love of me and for the Interest of my Kingdome. These are the true Members of my Church who are for suffering, the other the Synagogue of Satan; as I told *Peter*, when he would have dissuaded me from undergoing the death of the Cross, *Get thee behind me, Satan, for thou savourest not the things of God.* That the *Jews* signifie the Christian Church, there is nothing more frequent in the *Apocalyptick* style then that. And this mention of these false Christians in opposition to these *Smyrnian* Sufferers does plainly insinuate that sense which I have given.

Matt. 16.
23.

Verse 10.

5. *Fear none of those things which thou shalt suffer.* Do not imitate the base Cowardise of this Synagogue of Satan, these Hypocrites and Dissemblers. After that sharp reprehension

hension of Flinchers from the Faith, he returns to encourage and corroborate the Church in *Smyrna*: *Behold, the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days.* The red Dragon, that old Serpent, in his fight with *Michael*, (for the things of that Vision are co-incident with this *Smyrnian* Intervall of the Church,) I say, the Pagans incensed by the old Serpent, will cast several of you into prison, that your Faith may be tried, and God may receive the glory of your Fortitude and Constancy. This you shall have for *ten days*, that is, till the time of consummation that Victory and Redemption be wrought for you, or that you die.

Or rather thus, *You shall have tribulation for ten days*: There will be ten Seasons of bloody Persecutions which you must run through; those ten Persecutions so famous in Church-History, and so frequent in the mouths of all men. Which consideration, among others, does not a lit-

the ratifie this our Exposition of the Church of *Smyrna*, and consequently gives strength to the whole *Hypothesis* of the seven successive Intervalls.

Be ye faithfull unto death, and I will give you the Crown of Life. That is to say, Stand out till the consummation of the Ten Persecutions wherewith ye will be tried, and ye shall have the Crown of Life: I will crown you with the Imperial Crown, which shall prove a Crown of Life unto you, Christianity shall become at length the Religion of the Empire, which will save you for the future from the deadly Persecutions of the red Dragon. You shall be no longer subject to the Cruelty of *Roman* Paganism for the profession of your Religion. This therefore will be a Crown of Life unto you. This is according to that *Apoc. 21.4. And there shall be no more death*; that is, there shall be no more Persecution and killing for Conscience sake: Which was the sad case of this *Smyrnian* Church
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under the Pagan Cruelty in an eminent manner. Wherefore when they had won their Freedome, it was a Crown of Life to them, by the Law of Contraries. That this is the genuine sense will farther appear from what follows.

6. *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* This being an usual *Epiphonema* to Parables plainly intimates, that what hitherto has been said is a parabolicall Prophecy. And the nature of a Prophecy is, to foretell such things as are to be transacted here on earth. And therefore where the Promise is not Divine, or concerning the state after this life, the *Epiphonema* follows: as is very conspicuous in the Promise to the Church of *Thyatira*, which is the first example of the *Epiphonema* coming last of all; which is a sign that the whole Epistle there is Propheticall: Verse 26. *And he that overcometh and keepeth my words unto the end, to him will I give power over the Nations,&c.*

Verse 11.

Which therefore concerns the stage of this Earth. And therefore this Promise here of the Crown of Life before the *Epiphonema*, I would interpret of a Reward in this life on this earth, according as I have expounded the passage. But now that which follows this *Epiphonema* is a Promise of another sort, *viz.* *He that overcometh shall not be hurt of the second death:* for it is the securing of a blessed Immortality after this life; and seems farther to correspond with that passage in the *Apocalypse*, Ch. 20. v. 6. *Blessed and holy is he that has part in the first Resurrection: on such the second death hath no power.* Wherefore though not according to the inference of rigid Syllogism, yet according to those nice and delicate hints in Propheticall Intimations, I would conclude that the promise of their Portion in the first Resurrection is here proposed to those afflicted *Smyrnians*, which was the proper Portion of Martyrs and Confessours, according to the opinion of the
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the Primitive Church, as Mr. *Mede* has learnedly and judiciously observed. Which granted does hugely corroborate this Application of the Epistle to the Church in *Smyrna* to this Intervall which contains the times of all the Sufferings in a manner of the primitive Martyrs. The promise of a blessed Immortality had been very proper and accommodate to this *Smyrnian* state of the Church, that were so frequently to lose their lives for profession of the Gospel: but for it to be intimated to them that these shall have their portion in the first Resurrection, which is proper to Martyrs, as appears by the place above quoted, is so characteristicall of this Intervall, wherein all the primitive Martyrs suffered, *viz.* in those Ten Persecutions, that it does marvellously confirm the truth of the Exposition of this present Epistle in this Mystical way we have gone. And thus much of the Church in *Smyrna*, that is in *מַרְנָה*, in the bitternesse of Oppression

sion and Affliction, as the Allusion to that *Syriack* word imports. We proceed to the Church in *Pergamus*.

CHAP. V.

The Interpretation of the Epistle to the Church in Pergamus.

Apoc. ch.
2. v. 12.

I. **A**ND to the Angel of the Church in *Pergamus* write. The Intervall of this Church is from the year of *Christ* 324, when *Constantine* utterly defeated the Army of *Licinius*, not above thirty thousand of one hundred and thirty thousand escaping, and so with his own Victories made the Church also triumphant out of her long and unsupportable Miseries, raising her aloft from her sad Oppressions and Persecutions. From this year, I say, to the year 1242, when the Pope's Legate *Ame- lin* made an end of the *Albigensian* War with *Trancavel* Bastard of the Earl of *Beziers*, let this be the Intervall

vall of the Church in *Pergamus*.

2. Of the beginning of this Intervall there can be no doubt. And for the termination of it, there are these two Considerations to countenance it. The first, in that the latter of those numbers in the last of *Daniel*, viz. the number 1335, does point to the beginning of the Affairs of the *Waldenses* and *Albigenses*, who are both one Sect and from one Author, *Waldo* of *Lyons*, an holy and good man, whose Preaching, and his own and his Followers Sufferings, were about the term of that Number whose *Epoche* is the Prophanation of the Temple by *Antiochus Epiphanes*. So considerable a passage of Providence is the appearing of the *Waldenses* in those times betwixt the year of *Christ* 1160 and 1170. For they were condemned for Hereticks by Pope *Alexander* in the *Laterane* Council in the year 1162, upon which you may be sure Persecutions would immediately follow. And Mr. *Mede* with great judgement will have

Dan. 12.
12.

have this latter Number in *Daniel* to point at these Times. Nor does that expression of *Daniel* at all weaken his Opinion, in that he saith, *Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days*, because it is said in the *Apocalypse* also, *Blessed are the dead that die in the Lord*, that is, that die for the cause of our Lord *Jesus*. And of the Church of *Smyrna* it is said, *I know thy tribulation and poverty, but thou art rich*. The judgement of the Spirit of God and the judgement of carnal men are quite opposite in these things. What they call *Poverty*, the Spirit calls *Riches*; what they *Misery*, the Spirit *Blessednesse*. Wherefore the Affairs of the *Waldenses* or *Albigenses* is a notable, distinct and conspicuous joint of time, even according to the judgement of the Spirit of Prophecy.

But then, in the second place, I terminate the Intervall of this Church in *Pergamus*, not in the beginning, but the conclusion, of these *Waldensian*

an or *Albigensian* Affairs, because they being all in a manner one, and so plainly concluded in the year I have mentioned, their Sufferings may the more punctually answer to the Sufferings of that one Martyr *Antipas*, who is here said to be slain in *Pergamus*. But the Concinnity of these things we shall better understand after we have descanted upon the name *Pergamus*.

3. That by *Pergamus* is intimated a state of Exaltation or Sublimity, I intimated before. *Sublimia omnia dicta Asiaticis πύργῳ notat Hesychius, Suidas, & Servius*, saith *Grotius* upon *Apoc. I. II.* whence he would have the Church in *Pergamus* to re-mind us of high and heavenly things. But this is a *Moral*, not a *Prophetical* sense. But with him howsoever I acknowledge that the signification of Sublimity is alluded to in the general, but here most elegantly and seasonably in reference to the precedent state of the Church in *Smyrna*, which was a state of *Humiliation*
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and bitter Affliction. But at the very beginning of this present Intervall she so conspicuously emerging out of this low, sad, afflictive state into the state of glory, peace and prosperity, what can be more significant then to salute her with the Title of the Church in *Pergamus*, accordingly as she is here saluted; which is a kind of Congratulation to her fresh emergency out of her late Miseries. And this sense will hold good for a time in this Intervall, namely, till the days of her Apostasy: but then the Apostolick Church will be the Church in *Pergamus* still, but in another kind of meaning.

4. According therefore to the richnesse of the Prophetick style, *Pergamus* has also another sense, such as the City *Babylon* and the City *Tyrus*, which are put for the City of *Rome*. But then not in such a sense as to mean the Walls or Stones of the *Roman* City, but the *Roman* Church, and her Power and Jurisdiction. And in such a sense is *Pergamus* also here put
for

for *Rome*. So that this Epistle written to the Church of *Christ* in *Pergamus*, the truly Catholick and Apostolick Church, is directed to this Church dwelling under the *Roman* Church, or within the *Roman* Church's Jurisdiction, understanding old *Rome* especially; as all such *Apocalyptick* Visions perstringe her most. Now that *Rome* in this sense is perstringed by this *Pergamus*, is very evident, First, in the easie Allusion of *Pergamus* to *Rome* from the signification of the words. For as *Pergamus* signifies *Sublimity*, so (as *Martinus* notes) *Rome* is from the Hebrew *רם* *exaltari*. Besides that her Situation is high, and Buildings lofty, according to that of the Poet,

Collibus è septem totum circumspicit orbem.

And the highest of all is the Bishop of *Rome* himself, who exalts himself above all that is called God, or is worshipped. Is not this therefore a fit Bishop of *Pergamus*, that perks thus above all Kings and Emperours and Princes

Princes of the earth? And our Intervall of the Church of *Pergamus* reaches the highest times of her Exaltation, it taking in both *Gregory* the seventh, who first excommunicated the Emperour, and took upon him the power of making Emperours himself, and *Alexander* the third, who trode upon the neck of the Emperour *Frèderick*; as also *Cælestine* the third, that crowned *Henry* the sixth and his Empress with his feet, and in scorn kick'd the Emperour's Crown off with his foot when he had crowned him. Certainly the Popes of *Rome* were then the Bishops of *Pergamus* with a witnesse. Nor after this Intervall could they ever hold their Crests so high. *Boniface* the eighth indeed was a Blusterer, and excommunicated *Philip* the Fair of *France*; but he called him fool for his pains, and handled him in such sort, that, surprized at *Anagnia*, he was disgracefully mounted on a poor Jade, and so carried prisoner to *Rome*, where Pride and Regret broke his heart, and so he there dy'd

dy'd ingloriously. But secondly, It is said of this *Pergamus*, that it was the most given to Idolatry of all the Cities of *Asia*; (so *Andreas Cesariensis* reports of it;) which is the notorious Character of *Rome* above all Cities, and therefore elsewhere in the *Apocalypse* she is called the *Whore of Babylon* for her insatiable spiritual Fornications.

Thirdly, These *Pergamenians* were very fierce and diligent Accusers of the Apostolick Christians, to bring them to Martyrdome, as Dr. *Hammond* upon the place notes out of ancient History. For which also *Rome* is taxed elsewhere in the *Apocalypse*, who is said to be drunk with the blood of the Saints, and with the blood of the Martyrs of *Jesus*.

Fourthly, It is recorded of the Prefect of this City *Pergamus*, that he would persuade the Christians to forsake the Apostolick Faith; and return to Heathenism, ἐν τῷ ἀρεσβύτερῳ τιμωτέρῳ ὄντι, because the elder Religion was the more precious and to

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be preferred: As *Antiquity* is the great Pretense of the Papal Church. That Prefect said of Christianity, that it was but *ὁπὲρ ποτὲ ἀρχαίωται*, *that it began but the other day*: And so you may be sure the Church of *Rome* said of the Religion of the *Waldenses* and *Albigenses*. See Dr. *Hammond* upon the place.

And lastly, That it should be the Martyr *Antipas* that was slain in *Per-gamus*, can any name more directly and assuredly point at the Church of *Rome* or the Papal Church then this? For *πῆς* is *Father*, and *πάππας*, which is *Papa*, is but a Reduplication of *πῆς*, as *Eustathius* has noted: and *ἀντὶ* signifies as much as *against*. And therefore who can be so blind as not to discern how fit a Type this *Antipas* is of them that within this Intervall of the Church should suffer for being against that *holy Father* the *Pope*, as he is called. Nothing can sound more congruously or harmoniously, whatever any man by way of cavill can say against it. The main Interpretation

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on therefore of this present Epistle to the Church in *Pergamus* will respect the pure Apostolick Church abiding within the Jurisdiction of the *Roman*, as this sense plainly implies; the *Woman in the wilderness*, as the Holy Ghost elsewhere expresses it.

These things saith he that hath the sharp sword with two edges. Christ is set out thus in this Epistle to the Church in *Pergamus*, because this Sword of the Spirit, which is the Word of God, understood and relished by the Divine Spirit in us, was the main Weapon whereby the Church in *Pergamus* defended her self from the *Pergamenian* Corruptions, and so kept her self pure from the false Glosses and unsound Traditions of either Superstitious men or crafty Deceivers.

5. *I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my Name, and hast not denied my Faith, even in those days wherein Antipas was my faithfull Martyr, who was slain among you, where*

Verse 13.

Satan dwelleth. That is to say, I know thou doest well for the main, and to thy greater commendation I consider where thou dwellest, even where the first-born of *Lucifer* has his throne, he that exalts himself above all that is called God or that is worshipped. (So *Christ* compares Satan to *Lucifer* or the King of *Babylon*, (of whom the Prophet says, How art thou fallen, *Lucifer*, thou son of the Morning!) *Luke* 10. 18. *I beheld Satan as lightning fall from Heaven.*) And yet neither the awe nor glory of that Church could cause thee to forsake my Name, and, in stead of being a true Christian, to become a Member of Antichrist, and so relinquish the pure Apostolick Faith, no not in those days that my faithfull Martyr *Antipas*, that is, those plain-hearted and openly-professed enemies of the *Pope* and his adulterate and idolatrous Religion, the *Waldenses* and *Albigenses*, were so cruelly persecuted and murdered, who were slain among you who stood out and yet escaped, though

though in the very Synagogue of Satan, that is to say, in that Church which is a treacherous Adversary to all my true Members, and a very bitter Censurer and Accuser of them for their not complying with the Laws of Wickednesse which she hath established, and a worse Adversary then the Pagan Dragon before, whom therefore my Church overcame in a few Ages. This Satan, I say, is a more mischievous Enemy then that red Dragon, by reason of his Cunning and Hypocrisie, and his pretenses that he is for me, when indeed he is against me, and by reason of the abuse of my Authority in pretense, against the Members of my true Church. Wherefore I cannot but take notice where thou dwellest, and how in that regard thou art in a worse condition then the *Smyrnian* Church her self, who were onely to grapple with a professed Enemy, but thou with both a malicious Enemy, and a false and hypocritical Friend. It is therefore well done of thee that thou holdest

out in such hard and difficult Circumstances.

6. This for the sense of that Verse in general. But now particularly, why the *Waldenses* and *Albigenses*, that were persecuted in this Intervall of the Church, should be called *Antipas*, why *Martyr*, why *faithfull*, and why *slain*, rather than *burnt*, we shall briefly give this account. And that a Company or successive Body of men is represented in the Prophetick style under one single person, is so trivial that I need not note it. *Alcazar* makes *Jezebel*, mentioned in the next Epistle, to be the Church of the *Jewes*; *Aretas*, the Sect of the *Nicolaitans*; *Dr. Hammond*, the *Gnosticks*. But now that this one person should be called *Antipas*, there is nothing more congruous to the Doctrine of the *Waldenses* and *Albigenses*, who boldly preached that the *Pope* was *Antichrist*, the *Mass* an Abomination, the *Host* an Idol, and *Purgatory* a Fable. And *Waldo*, the chief beginner of this Sect, was of
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the same mind, denying the *Pope* to be the *Head* of the Church, or that he had any Authority over the Kings and Princes of the earth, who depend immediately upon God alone. Was not this an *Antipas* indeed then, and *exactly opposing the sovereign Paternity* of his Holiness of *Rome*? But they were *faithfull*, because they did so plainly declare to the World such concerning Truths; and *Martyrs*, because they suffered death for so doing, it being for the Cause of God, and for the Interest of the Kingdome of *Christ*. And they are said to be *slain*, (suppose with the Sword or any weapon of War,) not burnt, because Burning was more rare within this Intervall of the Church; but they were slain in the field many hundred thousands of them. A great number of the *Waldenses* that took Arms in *Germany* were cut in pieces in the year 1220, (as *Matthew Paris* writes;) they being in such a disadvantageous place, betwixt marish ground and the Sea, that they could make no escape.

And Mr. *Mede*, out of *Petrus Perionius* in his book of this *Albigensian* War, intimates that near ten hundred thousand of them were slain in battel at times, and that in *France* alone. Wherefore slaying with the Sword is very Characteristically spoken here in this Epistle of the faithfull Martyr *Antipas*; Burning as yet being in it self not so frequent, and bearing no proportion at all to this vast number slain in the Field. Whence this is a considerable note of distinction betwixt this present Intervall of the Church in *Pergamus* from that of her abode in *Thyatira*, as we shall see in its due place.

Verse 14.

7. *But I have a few things against thee, because thou hast there them that hold the Doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto Idols, and to commit Fornication.* This is spoken to the whole Body of those that in their judgments did condemn both the Doctrine and Practices of the Church of *Rome*.
But

But these may be cast into three sorts: such as notwithstanding this Judgement still held Communion with her, and pretended they did well in so doing; those that separated from her Communion; and those that not onely separated, but suffered death for so doing. These last were the Martyr *Antipas* above named; the first the *Balaamites* here reprov'd, that were of a more *Gnostick*-like temper, too much leaning towards the Flesh, thinking themselves wiser then the other in not exposing themselves for their judgement in Religion. Ye do well indeed, saith he, in declaring against the Enormities of the Papal Church, and in condemning them in your own thoughts and Consciences: but this I take ill of you, that ye permit (some of you) the Doctrine of *Balaam* to take effect, that is, by communicating with this Church of *Rome* in her idolatrous Eucharist, and by eating her *Deus Panaceus*, ye commit spiritual Fornication, and become guilty of Idolatry. (To eat things

things sacrificed to Idols is one mode of Idolatry, but by a Propheticall *Diorism* it signifies Idolatry in general.) That ye indulge this liberty to your selves or others, is to cast a Stumbling-block before the Children of *Israel*, and to occasion and encourage many to adhere to the *Roman* Communion, when they ought to separate from her, that there be no prejudice done to my true Church, nor Dis-interest to my Kingdome.

Verse 15.

8. *So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.* That also is a fault amongst some of you, that you do not possesse your Vessels in that holinesse and sanctity ye ought to doe: and though you can discover the spiritual Fornications of *Pergamus* and their *Luciferian* Pride, yet ye are not so pure and clean as ye ought to be, and free from the Lusts of the flesh, (which Vice is here noted by *Nicolaitism* dioristically, as Idolatry in general before by eating things sacrificed to Idols.)

Idols.) Flesh and bloud is over-prone to think little ill of such things, because they are so natural and pleasing; but I declare apertly unto you, that it is a thing that I hate. Be ye holy even as I am holy.

Repent, or else I will come unto thee quickly, and will fight against them with the Sword of my mouth. Amend these faults, lest I come to you suddenly in Judgement. Haply by the more sedulous activity of the Lords of the Inquisition, whose reign was most chiefly in the following Intervall, as also of other Judicatures; the Pragmaticalnesse of whose Agents will be more then ordinarily ready to discover every one that dissembles his Religion; and the frequent terror of being burnt alive at the Stake will more effectually suppress the flames of all Wantonnesse and Lust. And as I will come to you thus in Judgement unlesse ye repent; so I am resolved also farther to fight against your Adversaries, the *Pergamenians* or *Romanists*, with the Sword of my mouth,

Verse 16.

mouth, till I cut off great branches from the body of that far-spreading Tree, and dismember whole Nations from the Community of that idolatrous Church by the power of the Word and the preaching of the Gospel. This is that which is predatory of some Events to happen in the following Intervall, according to the *Genius* of these Epistles.

Verse 17.

9. *To him that overcometh will I give to eat of the hidden Manna.* The Promise here following the *Epiphonema*, (*He that hath an ear to hear, let him hear,*) must, according to the Rule, signify *Theologically* or *Spiritually*, not *Physically* or *Politically*. Wherefore the sense is, Those of *Pergamus* indeed pretend, that when they give that white and sweet Consecrated Wafer into the mouths of their Communicants, they give them the true *Manna*, my very Body and Blood which was shed on the Crosse, and my very Flesh that was there crucified and broken for them; whenas notwithstanding they order
their

their Eucharist so, that they turn my Supper into a Feast of *Idolothyta*, and make the partakers thereof guilty of Idolatry or spiritual Fornication, forasmuch as they give Divine Worship to that which is not God. So that as, in the case of *Balaam*, the *Israelites* were to eat things sacrificed to Idols in order to carnal Fornication, so they that partake of this perverted Eucharist are necessarily *ipso facto* (especially since the fourth *Laterane Council*) drawn into spiritual Fornication or Idolatry. But he that is courageous and abstains from this illicit Communion, and through Faith overcomes all Difficulties, for the quitting that outward white visible Wafer, I will give him to eat of the hidden *Manna*, of that true spiritual *Manna* mentioned *John 6.* *For my flesh is meat indeed, and my blood is drink indeed.* But the words I there speak *they are spirit, and they are life.* Or if he die in the Cause, I will give him the hidden *Manna*, even the invisible food of Angels, and his

his Soul shall passe into the society of the blessed *Genii* and Holy Souls of Saints departed this life.

10. *And I will give him a white Stone, and in the Stone a new Name written, which no man knoweth saving he that receiveth it.* That is to say, Though he be accused and reproached for an Heretick and Schismatick in the Church of *Pergamus*, where Satan the *Accuser* dwells, yet I will give him a white Stone, and quit him in judgement, and establish the joy and peace of a good Conscience unto him. Or thus; I will give him a white Stone, in which there is a new Name written; that is, his Old man shall be thoroughly crucified, and he shall attain to the state of the New man in the purity thereof, and enjoy that inestimable Jewel of the Divine Nature pure and permanent, which no man knows the excellency of till he be made partaker thereof. I will consummate Regeneration to him either in this life, or upon his passage into the other

other state, if he be snatched away by a sudden Martyrdome. And this will more then countervail all the Injuries the lofty Church of *Pergamus* can doe to him in life, goods, or good name.

CHAP. VI.

The Interpretation of the Epistle to the Church in Thyatira.

I. **A**ND to the Angel of the Church *in Thyatira* write. Apoc. 2. 18. The true Church of *Christ* is still in the power and within the Jurisdiction of the Church of *Rome*: and therefore as *Rome* has been set out by the City of *Babylon*, *Tyre*, and *Pergamus*, so is it here in this Intervall necessarily to be understood by the City of *Thyatira*, I mean in such a sense as it was by the City of *Pergamus*. That *Thyatira* (from whence both *Strabo* and *Pliny*, and others that are Criticks, fetch the reason of the name *Thyatira*) is alluded to,

to, I am inclinable to think from those Authorities; and that the Womanishnesse of the Church of *Rome* in this Period is perstringed. That her Softnesse and Luxury was more then ordinarily increased in this Intervall is not to be doubted, as certainly her Covetousnesse, as also her prankings and adornings in the splendour of their Altars, and Churches, and Copes, and the like. Which could not be so continuedly and so high in the former Intervall. But here all along she may well be looked upon as *δυναμική*, *Filia delicatula*, a delicate Damosel indeed, sitting like a Queen; and knowing no sorrow, when a little before she was like to be overrun by the *Waldenses* and *Albigenses*, and was fain to enter the Field, and fight manfully for her own safety. A little after the beginning of this Intervall did *Innocent* the fourth appoint in the Council at *Lyons*, that the Cardinals should go in their Rosie-coloured Hats and Robes, and ride upon Horses with Furniture and
Trap-

Trappings futable to the greatnesse of their Order, and delicacy of their Condition. And the Mitre of *Paul* the second is taken speciall notice of for the exceeding preciousnesse of the Jewels therein. And no doubt there was the like encrease of the Ecclesiastick Bravery every where. A little before the beginning of this Intervall did *Honorius* the third appoint the *Carmelites* to goe in white, that they might look more Maiden-like, and decreed that they should be called the *Family of the Virgin*. And the *Franciscans* and *Dominicans* are notorious all along this Intervall, who had the *Virgin Mary* for their peculiar Patroneffe. And indeed within this Intervall the *Roman Church* ran so much in the feminine strain, that they generally professed themselves more under the Government and Providence of our *Lady* then of our *Lord Jesus Christ*. *Gregory* the ninth, a little before the beginning of this present Intervall, ordained that *Salve Regina*, an Hymn

to the blessed Virgin, should be sung in all Churches. *Boniface* the eighth, in the year 1293, composed that Oraison, *Ave, Virgo gloriosa*: and in the year 1470, the *Mary Psalter* and her *Rosarie* were composed by * *Alanus de Rupe*.

* See if there was not a *Mary's Psalter* before, Antidote against Idolat. chap. 6. sect. 8.

2. And how feminine this Church was in this Intervall, the observations of that excellent Person Sr. *Edwyn Sandys* (though after the expiration thereof, when one would think they should in Policy have been more castigate in their Religion) will give us fully to understand. The honour, faith he, which they doe to the Virgin *Mary* is double for the most part unto that which they doe unto our Saviour. Where one professes himself a *Devoto* or peculiar Servant of our Lord, whole Towns are the *Devoti* of our Lady. The stateliest Churches are hers lightly, and in Churches hers the fairest Altars. Where one prayeth before the Crucifix, two before her Image: where one voweth to *Christ*, ten vow to

to her: and for one Miracle reported to be wrought by the Crucifix, not so few perhaps as an hundred are voiced upon the Images of the Virgin. Their Devils in Exorcism are also taught to endure the name of God or the Trinity without trouble; but at the naming of our Lady, to tesse and seem much tormented. Where one fasts on Friday upon the account of the Passion of our Lord, many fast on Saturday upon the account of his Mother. And to their Beads they string up ten Salutations of our Lady to one of our Lord's Prayers. The * Bell also which is rung at Sun-rise, at Noon and Sun-set, is called the *Ave-Mary Bell*, whereby all men every-where at those set times might be engaged to doe their Devotions to the Virgin *Mary*. And, lastly, their chief Preachers do teach in Pulpit, whatsoever is found in Scripture spoken of *Christ* the Son of God, to apply it to our Lady also, as being the *Daughter* of God. Is not therefore the Church of *Rome* rightly cal-

* This was the Institute of Pope *John* 22. and within the fore-part of the Intervall of *Thyatira*. See *Polydore Virgil. de Rerum invent. lib. 6. c. 12.*

led *Thyatira*, as alluding to *θυάτρηα*, which both *Strabo* and *Pliny* would have to be the reason of the name of that City?

3. I will onely adde one thing more. *Alsledius* calls this Intervall of time which we attribute to the Church of *Thyatira Regnum Locustarum*, because of the variety of the Orders of Monks that started up within this time. Therefore when the Church of *Rome* swarmed so with Monks and Friars, that had abjured their *Virility* by an irrevocable Vow of *Cælibate*, and went in sculking Hoods and long Coats like Women, and so became Petticoat-men at the best, was it not very congruous for the Spirit of Prophecy, by way of just reproach to this Womanishness, so to characterize the Church of *Rome* at this time, by calling her *Thyatira*, as if they had become rather the Daughters of men then the Sons of men by this so general Effeminacy in more then those Monkish garbs which I now mention? Besides that these
Pet-

Petticoat-men, the *Dominicans* especially, managed their opposition against the true Church in a right feminine manner, not manly, as before, by meeting their enemy in the Field, but sneakingly, by Perfidiousness and Treachery, to bring them into the Inquisition, and then cruelly and insultingly in the upshot; as it is easie to understand by reading the History of the *Holy Inquisition*, as they call it. Therefore there being all these symptoms of Femininity in the Church of *Rome* in this Intervall, it is not unreasonable to conceive that this corruption of hers is perstringed by calling her the City of *Thyatira*, alluding to *Thygatira*, which signifies not a son of *Adam*, but a daughter.

4. But were it not for the Authority of *Strabo* and *Pliny*, there is another paronomastical Allusion which I should prefer before this. Wherefore, according to the richnesse of the Prophetick style, I should also conceive *Thyatira* to allude to *ῥύα τήνη*, which is, to break or bruise Aromatick

tick Spices, which makes them give the sweeter savour : or else to *θυατήρια* or *θυατήρια*, Altars for the burning of sweet Odours. Any of which methinks is lesse forced then either *Grattius* his *θύον ἀτρία*, or *Strabo's* *θυγάτρηα*. And as to the sense, the *Paronomasia* is very expressive of the Persecutions of the true Members of *Christ* within this Intervall, and agrees exactly with History, wherein there is little talk of slaying with the Sword, as is intimated in that expression in the foregoing Intervall, where the Martyr *Antipas* is said to be slain ; (which agrees admirably well with that great Slaughter of the *Waldenses* and the *Albigenses*, which were martyred in the Field by the Pontifical Forces, as the word *κλείνειν* or *ἀποκτείνειν* signifies properly to *slay*, suppose with the Sword or any such weapon of War ;

(*Ἀνδρας μὲν κλείνουσι, πόλιν δὲ τὰ πῦρ ἀμαθύνει* .)

But the Persecutions in the *Thyatian* Intervall were usually Burnings, or Rackings, and wasting away their
lives

lives in miserable Imprisonments. But that which was most frequent and most famous in this Period was the burning of men alive with Fire and faggot. This filled *Thyatira* with so many *Suntipia*. Where though the Cruelty of the Persecutors was most execrable; yet the Faith, Constancy and devout Sincerity of our blessed Protestant Martyrs went up with the flames and globes of Smoak, sweeter then any Odours or Incense, from the Altar, into the presence of Heaven, and were there accepted for his sake who gave himself for us an Offering and a Sacrifice to God for a sweet-smelling favour.

5. The frequency of these Burnt-offerings in those times is noted by *Sanderus* a Papist; *Infinitos Lolhardos & Sacramentarios in tota Europa nuper ignibus traditos fuisse*. But nothing can be so significative of the change of the Scene of the Persecution of the Church in *Pergamus*, where *Antipas* was slain, to this in *Thyatira*, whereby these *Suntipia* are alluded

*Dowdham
de Anti-
christ. lib. 6.
cap. 5.*

to, as that passage in the History of the *Albigenses*, lib. 2. c. 9. which gave me occasion to terminate the *Pergamenian* Intervall in that year, viz. 1242. Here you see, saith he, the last Attempt which we finde the *Albigenses* to have made, and the last Expedition of Pilgrims levied against them. All the pursuit against them afterwards was by the Monks the Inquisitours, (the Dominicans he means, of whose Father, *Dominicus*, his Mother when she went with child with him dream'd she was big of a Dog that vomited fire out of his throat,) which Monks, saith he, now kindled their Fires more then ever. And taking these poor people disarmed, and singling them out by retail, it was impossible for them any longer to subsist. And so this suffering Church of Christ pass'd out of that state where *Antipas* was slain with the Sword, to that of *Thyatira*, where the holy Martyrs of our Reformed Religion were burnt at the Stake. And this, I think, will suffice to make us understand why the Pow-

er and Jurisdiction of the *Roman Church* in this Intervall bears the Title of *Thyatira*.

6. *These things saith the Son of God, who hath his eyes like to a flame of fire, and his feet are like fine brasse.* The Son of God is here *Christ*, either personally, or mystically understood for his Body the Church. Understanding it personally of *Christ*, his flaming Eyes denote his piercing and discerning Foresight and Providence; it portends also his Wrath and Vengeance against the Persecutors of his Church with Fire and faggot: but his Feet like fine brasse, the peremptory Constancy and Purity of his ways. But if we understand these Feet like fine brasse of *Christ's mysticall Body*, we are to make a supply of the Description out of the former Chapter, ver. 15. *And his feet like fine brass, as if they burned in a furnace*; whereby is insinuated the fiery Trial of his Church in this Intervall of *Thyatira* even in the grofsest sense, so many of his Servants standing at the Stake with their leggs

in the midst of flaming Fire, kindled by their barbarous Persecutors. That the Son of God described in the foregoing Chapter is also representative of his Body mysticall, the description of his Voice seems plainly to intimate. His Voice being compared to the sound of many Waters, that insinuates that this Description respects also his Body *Mysticall*, which are a *multitude*.

Verse 19.

7. *I know thy works, and charity, and service, and faith.* The true Church then in *Thyatira* being in Oppression and Affliction stood close to one another, and encouraged and comforted one another, and supported one another as well as they could, and endeavoured after an Exemplarity of Godlinesse and due proficiency in the Power of Religion, as being Candidates for that Deliverance which they by Faith saw was not far off.

And thy patience, and thy works, and the last to be more then the first. That is, I see the works of thy Patience in

in suffering Imprisonment, Tortures and Death, and particularly in giving up your selves, as an Oblation of Incense, to the Fire and faggot in such numbers for the testimony of my Truth. Which being toward the latter end of this Intervall, it is fitly said, *and the last to be more then the first.* This is according to what is found in History.

8. *Notwithstanding I have a few things against thee, because thou sufferest that Woman Jezebel, which calleth her self a Prophetess, &c. viz. the Papal Hierarchy, that pretends to be infallible, and under colour of this brings in Idolatry, which is spiritual Fornication, and detains men in the Communion of their idolatrous Mass, which the Spirit of God here parallels to the eating of things sacrificed unto Idols. The Prophetesse Jezebel here therefore answers to the false Prophet after mentioned in the Revelations; and this exprobration to the Church in Thyatira, of permitting Jezebel thus to practice her deceits, to that*

Verse 20.

Apoc. 19.
20.

Apoc. 18.

4.

that voice of the Angel, *Come out of her, my people, lest ye be partakers of her sins and of her plagues.* It is a kind of solicitation of the Princes and people in Christendome, such as discerned the Frauds and Idolatries of the *Roman* Church, to make a Defection from her, and suffer her Trumperies no longer. For the time of that Defection now drew near, and things were ripe for it, and it was in the power of them that disliked the condition of Affairs to amend it: and therefore he saith, Because thou *sufferest* that Woman *Jezebel*. For it is no fault in us to suffer those things which it is not in our power to help or redresse.

9. This *Jezebel* is very expressive of the *Roman* Hierarchy, if we recurr to the story of the book of the *Kings*: not onely for her painting of her self, (which is notorious in the *Roman* Church, (and especially in this Intervall,) and such as the Homilies of our Church in *England* take especial notice of, comparing all those rich

rich and gorgeous Adornings of the Church of *Rome* to the painting of the wrinkled face of an Harlot,) but also for her Whoredomes and Witchcraft, as it is noted *1 Kings* 9. 22.

What peace, so long as the whoredomes of thy Mother Jezebel and her witchcrafts are so many? Which is exactly

parallel to the Description of the Whore of *Babylon*, who is said to be

the *mother of Fornications* and Abominations of the earth; described

also by that *Cup of Sorcery* in her hand, whereby she intoxicates the Kings of the Earth, and makes them drunk with the Wine of her Fornication.

And whereas she is said to be drunk with the bloud of the Saints, and with the bloud of the Martyrs of *Jesus*, *Jezebel* also in her History is famous for murdering the Prophets of God.

Apoc. 17.

1 Kings
18. 4.

10. And those grosse Wickednesses committed by *Ahab*, who did verily abominably in following Idols, and in persecuting the Servants of the true God, who is said to have sold him-

1 King.
21.25.

X

Apoc. 13.

1 Kings
21.8.

himself to work Wickednesse, are imputed to this subtil murderous Whore and Witch, as the Text plainly declares. *But there was none like unto Ahab, who did sell himself to work wickednesse in the sight of the Lord, whom Jezebel his wife stirred up.* That is to say, the *Roman* Hierarchy (according as both the Vision of the Whore of *Babylon* and of the two-horned Beast do plainly signifie,) was the Authour, Contriver and Instigator unto all those murderous and idolatrous practices that the Secular Magistrate has been guilty of, during their Force and Tyranny over the true Servants of *Christ*. The Beast with two Horns exercised all this Power before the Beast with ten Horns, or rather made use of the Secular Power to effect all their devilish Designs against the Children of God; as *Jezebel wrote Letters in Ahab's name, and sealed them with his seal.* The Church got the stamp of the Imperial Authority upon all the wicked *Dognata* of their Religion and

and Idolatrous practices, which they contrived for their own carnal advantages : and then if any *Naboth* would not part with the Inheritance of his Fathers, the possession of an holy, righteous and rational Conscience, nor profess nor act against the *τὰ πατρικὰ σύμβολα*, against those *native Truths* and Notions which God of his infinite mercy and faithfulness has implanted in the minds of all men that have not done violence to that innate Light, *the Candle of the Lord* Prov. 20. 27. searching all the parts of the belly, he was through the murderous contrivances of this Strumpet *Jezebel* falsely accused as a Blasphemer of God 1 Kings 21. 10. and the King, as an enemy to both the *Catholic Faith* and *secular Magistrate*, and so was sentenced to death. And death came by these *wicked Accusations* in this Intervall, as in the former Intervall, wherein *Antipas* was slain, by *openly fighting* in the Field. Thus apposite is the Allusion to the History of *Jezebel*, for the setting out the state of this Intervall of the Church

Church under the Tyranny of the Church of *Rome*.

II. Nor is it all harsh, thus to interpret a Vineyard to so spiritual a sense as to make it something within us, whenas both *Philo* and other ancient Interpreters have interpreted Paradise to that sense, or the Garden of *Eden*. And others also cannot but acknowledge that that Law of *Moses*, Deut. 22. 9. *Thou shalt not sow thy Vineyard with divers seeds*, has also a Moral or Mysticall meaning, and is a Precept of Simplicity or Sincerity of heart. Wherefore the Vineyard of *Naboth* may very well signifie the Humane Will and Understanding that is sown onely or planted with such Notions or notices of things as are from God, whether they be those innate *Idea's* of the Soul, or what is communicated farther by the Spirit of God in the Holy Writings of inspired men, or are more immediately inspired into us by the abode of that Spirit in us. All these Plants are of our Heavenly Father's own plan-

planting, and no other seed is to be sown among them repugnant thereunto. And this Vineyard is the Inheritance of all true Christians, descending upon them from the Apostles times to this very day. But the *Roman* Empire being perverted by the doctrines of the *whore* or *two-horned Beast*, or by the corruptions also of their own nature, had a mind to invade this ancient right as *Ahab* had to get into his possession *Naboth's* Vineyard, under pretence that men giving up their will and understanding to the supreme Power, Government might be the more secure: *And all that wondred after the Beast* gave up their Vineyards into the hand of the secular Power, and professed no otherwise then according to the faith of the Empire, and so had their Vineyards sown with divers seeds, nay indeed with what was repugnant to the Apostolick Plantation. Their minds were filled with *gross lies*, *foul-Idolatrics of all sorts*, and *murderous enmities against the true Children of God.*

Apoc:13:

H

12. But

12. But as for the Vineyard of *Naboth*, that is the Vineyard of the true *Prophets* or *Propheteſſes*, as the word *Naboth* ſeems to intimate; they were not given up, that is, thoſe that were not Chriſtians for faſhion-ſake, and believed new invented lies and Apoſtolick truth alike, but with a true and living faith acknowledged *Jeſus* to be the *Chriſt*, theſe would rather loſe their lives then quit their Vineyards that yielded them that noble Wine, that perpetual feaſt of a good Conſcience, and of peace and joy in the Holy Ghoſt. Whence it was that this Whore and Sorcereſſe *Jezebel* contrived their death, or perſecution and oppreſſion, as the two *Prophets* are ſaid to both mourn in ſackcloth, and alſo to be ſlain. The Vineyard therefore of *Naboth* is that ſenſe, and knowledge, and conſcience and life of the Spirit in the new birth, whereby a man diſcerning plainly & livingly betwixt the wayes of *Chriſt* and of Antichriſt, does as neceſſarily loath the one, as adhere to the other.

13. For

Apoc. II.

13. For the true and firm belief in *Christ* is from the *new birth*, as *S. John* also witnesses, *Every one that believeth that Jesus is the Christ is born of God.* 1 John 5.1. And therefore this Spirit of life must needs have an Antipathy against what is contrary to it self: And is also the Spirit of Prophecy in the most concerning sense: As *John* likewise intimates in his *general Epistle* where, upon his mentioning many false Prophets gone out into the World, he presently adds, *In this ye know the Spirit of God, Every spirit that confesseth that Jesus is the Christ come in the flesh, is of God.* 1 John 4. 12. Which agrees exactly with that in the *Apocalypse*, where the Angel says to *John*, *I am thy fellow-servant, and of thy brethren that have the testimony of Jesus,* Apoc. 19. 10. that is to say, of such as whose hearts do witness to them firmly and lively that *Jesus* is the *Christ*, and accordingly profess it; which none can do unless he be born of God, and so have the Spirit of God. Which is implied in the following words:

For the testimony of Jesus is the spirit of Prophecy: that is to say, the being able in such sort to witnesse that Jesus is the *Christ*, is from the spirit and life of God in us which inspireth all holy truth. From whence the Angel argues a kind of Parity betwixt *John* and himself, and indeed all such as have the testimony of Jesus according to the sense declared, and therefore would not be worshipped by them.

14. But this is something a Digression, saving that it may illustrate that passage in the *Apocalypse*, where the two Witnesses are also called the two Prophets, (not so much from predicting things to come, as from witnessing to the Truth from the spirit of life in the new birth, and being so firm in this faith as to suffer for it even to the death) and may also facilitate the belief of this Mystical sense of the story of *Naboths Vineyard*, or this Vineyard of Prophecy: it not implying any miraculous predictions, but the being inspired

Apoc. 11. 3,
19.

red with a right Sentiment of things from the Spirit of Life, and having the confidence to speak the truth as it is in Jesus. This is all that need to be understood thereby.

15. *To teach and to seduce my servants to commit fornication, and to eat things sacrificed unto Idols.* This Woman of *Thyatira*, (whether the wife of the Bishop of *Thyatira*, or some other Person of quality, for Interpreters of the letter vary in that) according to the Literal sense, is described from her acts, as onely guilty of pretending her self to be a Prophetesse, and that thereby she seduced the servants of *Christ* to commit fornication and to eat things sacrificed to Idols, which is a chief point of that which was called *Gnosticisme*. And the truth of the supposed History here we do in no wise deny. But we also adde, that it is hugely improbable, that the Spirit of Prophecy would take notice so particularly of any one Woman in so majestick a Writing (which *Alcazar*

also very seriously and vehemently urges) if there were not some greater matter aimed at. Wherefore I say, the Spirit of God taking the advantage of the significancy of the miscarriages of this Woman in *Thyatira*; which would set out part of the enormities of the Church of *Rome* here perstringed, added there to the name of *Jezebel*, that the Prophetick Prefiguration might be the more complete, the Church of *Rome* in this Intervall being lively adumbrated by this Allusion to *Jezebel*, joyned to what is reported of this woman in *Thyatira*, viz. That she pretends to be a *Prophetess* as the Church of *Rome* to be *infallible*, that she drew the servants of *Christ* to Idolatry and uncleanness, as the Church of *Rome* does by engaging them in the Masse and other superficial modes of serving God, that leave the minde sensual, and besides necessarily intangle them in Idolatrous practices. Thus much from the practice of this Woman.

¶ 6. Now in that she has this name given

given her of *Jezebel*, assuredly the spirit of God points us to her story to make up this Parallel betwixt this woman & *Rome*, viz. as she is also a murderer of the Prophets and servants of God, and a contriver of false Accusations against them, as if by the keeping of the Inheritance of their Fathers, a pure conscience according to the ancient and Apostolick faith and innate notions of Truth that God has implanted in the minds of all men, they were blasphemers of *God* and the *King*, and obnoxious to both the *Civil* and *spiritual* Magistrate. And lastly, (which is to be taken special notice of) the Church of *Rome* in this Intervall of the Succession of the Church of *Christ* is called *Jezebel*, because for all her paintings and fine meretricious pranking her self up, she was to be thrown out at the window, and her flesh to be devoured by dogs: which the just wrath of God and the zeal of *Jehu*, (the noble Reformers) stirred up by the Spirit of God brought to passe at the end

1 Kings

18.4.

1 Kings

21.10.

of this Intervall of the Church, as it is threatned also in the following parts of this Epistle.

Verse 21.

17. *And I gave her space to repent her of her fornication, and she repented not.* She had a fair time to consider of her grosse Apostasies from the purity of my worship since the witnesse of the *Waldenses* and *Albigenses* against her, and yet she remains still obdurate and impenitent, and continues her old trade of whoring still.

Verse 22.

Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. Unless she repent I will certainly cast her into a bed of sicknesse and languishment, for that bed of Adultery wherein she has entertained the Kings of the earth. Her strength and glory shall be much diminished, and her Paramours shall bewail the Calamity I shall bring upon her: For there shall be of the Kings that shall hate the Whore, shall make her desolate in their dominions, and

and naked, and shall eat her flesh and burn her with fire, As it fell out in the late defection of whole Nations from her.

And I will kill her children with Verse 23.
death, That is, either slay them with the sword of the Spirit, and so make them dead as to her by their conversion to the truth, or else kill them with a natural death, such I mean as come against my true Church, whether whole Armies or seditious Emiffaries, as has often happened since the Reformation.

And all the Churches shall know that I am he that searches the reins and hearts, and will give unto every one of you according to his works. That is, it will be notoriously taken notice of in all Christendome how just my judgements are, and that I deal not with Jezebel according to her fair pretenses and Titles, who calls her self *Holy Church*, and pretends all her cruelties, and imposturous and Idolatrous Trumperies to be for my glory, whenas they have run into all
this

this degeneracy for their worldly Interest. But mine eyes which are a flaming fire searching into the hearts and reins, clearly see their abominable Hypocrisie, and my feet like fine brasle, that never goe out of the way of purity and justice, will be sure to overtake them and doe due vengeance upon them. I will reward every one according to his works.

Verse 24.

18. *But unto you I say, and unto the rest in Thyatira as many as have not this doctrine.* To you Pastours of my true Church in *Thyatira*, and the rest which are your charge, that hold not the Idolatrous doctrine or faith of the *Thyatirian*, that is, of the *Roman Church*.

And which have not known the depths of Satan, as they speak, that is, which have not approved the deep mysteries (as they speak) of reason of State, or of the *Roman Religion*, (such as murdering innocent men for the Interest of *Holy Church*; Infallibility, Transubstantiation and the like)

like) but I who search the heart and reins do apertly declare to be the *depths of Satan*, they tending to nothing but to Luciferian Pride, barbarous Persecutions and Murders, and grosse imposture and Idolatry.

I will put upon you no other burden, Verse 25.
but that which ye have already, hold fast untill I come : I have already shew'd you my approbation of your wayes, ver. 19. and in that ye do not communicate with the Idolatrous Jezebel, keep to where you are, and stand out to the last : let no Persecutions dismay you till I come in judgement against this Jezebel, the same with the little Horn in *Daniel*, which in the expiring of the time, and times, and half a time, will certainly be judged.

19. *And he that overcometh and* Verse 26.
keepeth my works unto the end, to him will I give power over the Nations. That company of men, those people that keep my works to the end, to the last semi-time of the Seven, they shall have power over the Pagan Christians,

ans, they shall get them under and be no more domineered over by them.

Verse 27. *And he shall rule them with a rod of Iron*: that is, with sufficient power and strictnesse to keep them in subjection.

As the vessels of a Potter shall they be broken to shivers. The stone shall smite the Image on the feet and break them to pieces. That shall be at the long-run.

Even as I received of my father. I in you, and you in me; you in me by virtue of the Power of my Spirit shall thus reign; and I in you, according as it is written, *I shall give thee the Heathen for thine inheritance, the uttermost parts of the earth for thy possession; Thou shalt break them with a rod of iron, thou shalt dash them in pieces as a Potters vessel.* But this is something further off.

Verse 28. 20. *And I will give him the morning star.* In the mean time, and which is next to succeed, I will give them the morning star; that is, a considerable dawning towards that greater Day

Day of the illustrious reign of *Christ* upon earth, in his Saints by his Spirit. The Phosphorus to the glorious Sun-rise of the happy *Millennium* properly so called. This intervall will be the same with that of the *Vials* which are accompanied with such a smoake; As here the Promise, which is to be performed in the next Succession of the Church, and there continued, is not expressed with that vigour as elsewhere, where *Christ* in reference to his Kingdome is said to be the *bright morning star*, here only the *morning star* without the ornament of that Epithet: The Kingdome of *Christ* therefore under the first Thunder may be said to be the *morning star*, but under the second, the *bright morning star*. And it is observable, that whereas in that other place he is called ἀσὴρ ὀρθρινός, in this he is called ἀσὴρ πρωινός, which may also have the signification of *more early then was expected*, which exquisitely answers to the event, it falling out toward the fore-part of the last semi-

Apoc. 12.

10.

mi-time. But these things are onely by the by.

Verse 29.

He that hath an ear to hear, let him hear what the Spirit saith unto the Churches. There is nothing new remarkable in this *Epiphonema*, but the placing of it here after the whole Epistle, which is a sign that *all* the *Epistle* is a Parable, and is not onely meant of the Church in *Thyatira* in the Literal sense (but that the condition and affairs of some other Church, the truly Catholick and Apostolick Church in the Intervall defined, are here prefigured and described Prophetically.) And that therefore the Promises are to be performed on this stage of the Earth, as of their own nature they appear to be such that have a Political sense. Which therefore therewithall assures us, that such a tenour of Interpretation belongs to the three following Epistles, because the *Epiphonema* is the close of every one of them. And therefore we shall steer the course of our Interpretation accordingly.

CHAP.

CHAP. VII.

The Interpretation of the Epistle to the Church in Sardis.

I. **A**ND unto the Angel in the Apoc. 3. 1. Church of Sardis write. That *Sardis* was a City in *Asia* is manifest Ch. I. And considered no otherwise then so, does not at all illustrate the condition of this fifth Succession of the state of the Church. But acknowledging here again a *Paronomastical* Allusion to *Sarda* the precious Stone, as *Grotius* does: or, taking notice with *Pliny*, that that Stone is so called for its first being found about *Sardis*, it may prove very significative of the condition of Reformed Christendome within that Intervall, beginning from the rising of the Witnesses, and ending in the last *Viall*, in part of it I mean. After which the Intervall of *Phyladelphia* comes in, and takes up also the second and third Thunder. Some special qualities there-

therefore of the Church of *sardis* are to be read in this Stone *sarda*, and some to her praise, others to her diminution. The virtue of this Stone is, that carried about one it makes a man chearfull and couragious, and drives away Witchcraft and Enchantment, and expells poison rightly administred, which adumbrate some peculiar Privileges in this *sardian* Church. Their chearfull security in justification by faith in *Christ's* blood, and their being rid of the poisonous idolatrous doctrines, and bewitching Enchantments of the Cup of the Whore. Here's nothing of *Jezebel* in this Church, nor any mention of the eating of things offered to Idols, nor in the two following Epistles, which is no small ratification of the truth of these Successions. Both they and she are well and sound touching these points.

2. But this Stone *sarda*, which is also called *Carnalina*, and in the Hebrew אדם, *Odem*, as representing humane flesh and blood so lively,
seems

seems also to insinuate something to the Derogation of the *sardian* Church, as if they were *flesh*, and not *spirit*; which is the special Dispensation of the Church of *Philadelphia*. And whereas *Christ's* Conquest over *Edom* is, by letting out or squeezing out the corrupt bloud of old *Adam*, this *Odem* or *Carnalina* is said to be of that virtue as to stanch bloud and stop it from running out, and therefore seems to be significative of whatever Doctrines in the *sardian* Church that hinder the due and requisite Mortification of the *old man*, as loth to weaken him too much, and let too much of his bloud and life run out.

3. The meaning therefore is, that though the *sardian* Church be well rid of the foul Idolatries and grosse Trumperies of the Papal Church, yet her state as yet is but *carnal* most-what. It is not the Dispensation of the *spirit of life*, but the main stir is about external Opinion & Ceremony: they seem to know *Christ* onely ac-

according to the flesh, not according to the power of his Spirit, whereby he is able to subdue all things under him.

John. 6.
55.

Whereas *Christ* after he had said that *his flesh was meat indeed, and his blood was drink indeed*, clearly explains himself, in declaring expressly, that *the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life*; yet a great part of this *Sardian Church*, I mean the *Lutherans*, rack their own Wits, and disturb the rest of Reformed Christendome, to maintain that odd Paradox of *Consubstantiation*, that so men may eat and drink that grosse Flesh and Blood of *Christ* that was crucify'd upon the Crosse in the Celebration of their Eucharists. What can be more *Carnaline-like* then this? Besides that there are over-many that do as grossly and carnally erre touching the nature of the Resurrection-Body, they phansying it as terrestrially modify'd (though it be called a celestial or spiritual Body in the Scriptures,) as that Body is that
we

John 6.
63.

we put into the Grave, or is capable of the imbraces of the Nuptial Bed. To say nothing of other such like grosse carnal Conceits that this *Sardian* Church has not yet expunged out of her mind.

But as mischievous a mark as any of her *Carnality* is her *Dissension* and *Schismaticalnesse* even to mutuall *Persecution*, as also the unnatural and unchristian *Wars* of one part of Reformed Christendome against the other. These things rankly favour of the Flesh, and are infinitely contrary to the due Dispensation of the Spirit; which when it shall appear will bring in the Church of *Philadelphia*, the Church of unfeigned Love and Charity, wherein, according to the prediction of the Prophets, there shall not be the noise of this unchristian War any more. These Touches may suffice to shew why the Spirit of God has denoted this Succession of his Church by the Title of the Church in *Sardis*.

4. *These things saith he that hath the seven Spirits of God.* The number Seven signifies Universality sometimes; whence the *Pythagoreans* call it ἑπομέλεια. The sense therefore is, that hath in readinesse to bestow all the spiritual or Divine Graces to make the man of God perfect to every good word and work.

And the seven Stars. That is to say, that holds the seven Stars in his right hand: so it is in the Description before his speech to the *Ephesine Church*, which is repeated here for encouragement; *Christ* hereby declaring his Power, and promising his Assistance to the renewing of Christendome through the Reformation, as well as he did to the forming of it at first, and rooting out Paganism in the first beginning of the Church, which is the *Ephesine Intervall*.

I know thy works, that thou hast a name that thou livest, and art dead. I discern plainly thy state and condition. Thou hast indeed a semblance of life, because thou hast a great deal
of

of Heat and Zeal, and dost with an externall fervour doe many performances that may raise a fame of thee of being more then ordinarily religious. And many hot disputes there may be for this or that Ceremony, for this or that Opinion, and against them, much and very vehement discourse about Faith and Justification, and the like. Which Heat and activity bears a semblance of Life in thee. But assure thy self, unlesse thou hast that Faith that worketh by Love, all this stir is but the noise of tinkling Brasse or of sounding Cymbals. And being thus alive, thou art notwithstanding in my sight little better then dead. And although thou dost thus imitate warm flesh and bloud, yet thou art but a cold *sardius* Stone to my touch and discernment. *As she that liveth wantonly is dead while she liveth, though she thinks she is then most of all alive:* so it is with him that, devoid of Christian Love and Charity, is enlivened with an hot, bitter, ignorant and preposterous Zeal: This is not the life

of God, but of mere Nature and Carnality.

Verse 2.

5. *Be watchfull, and strengthen the things that remain that are ready to die.* Take heed that want of Love and Life hazard not Faith too, and Remissnesse in Manners bring not in Atheism and Infidelity over all.

For I have not found thy works perfect before me. Those things that have Life in them goe on to Perfection. Wherefore if they stop before, and make no progresse, it is a sign there is some deadly distemper at the very heart or root, and such a Plant must wither and die. Thy Works are neither perfect, nor dost thou easily admit of such Doctrines as lead most effectually to Perfection.

Verse 3.

Remember therefore how thou hast received and heard, and hold fast, and repent. That is to say, You that are my true Apostolick Church, remember what ye have received from me my self, or my Apostles; stand fast to the infallible Word, which will impartially instruct and excite you

you to all the due measures of Godlineſſe. And believe not the rotten and corrupt Gloſſes of deceitful men, that would ſew Pillows under mens Arm-holes, and frame Opinions and Precepts to favour the Luſts of the fleſh. To dote upon men is a piece of Carnality; but to dote on them for their carnal Opinions and fleſh-favouring Documents, is *Sardian* or *Carnaline* of a double Dye. Repent therefore, for the Kingdome of God is at hand; and he that has the ſeven Spirits of God ſtands ready to aſſiſt and ſuccour with his Divine Graces all that ſincerely endeavour after Righteouſneſſe. So that the fault lies at your own doors.

If therefore thou ſhalt not watch, I will come on thee as a Thief, and thou ſhalt not know what hour I come upon thee. If thou wilt not return to true Sobriety and Sincerity of Manners, I ſhall bring ſome ſignal miſchief upon thee before thou beſt aware; I ſhall ſuddenly come in Judgment againſt thee when thou leaſt

dreamest thereof. God of his infinite mercy avert the ill Omen, and change our hearts, that we may amend our lives, and he may be reconciled to us.

Verse 4.

6. *Thou hast a few names even in Sardis, which have not defiled their garments.* Notwithstanding the Dispensation of the *Sardian* Church be so generally carnal, in the very hew of that *Carnaline-stone* that looks so like mere *flesh* and *bloud*, yet there are some few that have not defiled their garments with that colour, but are as it were the *Primitia* of the Dispensation of the *Spirit*, whose inward Man is renewed day by day into the Image of my self, and are made partakers of the Divine Nature, and are the Children of *Light*.

And they shall walk with me in white. These shall not onely enjoy glorious Converses with me, and I communicate my spiritual Graces abundantly to them, but they shall be very successfull and prosperous in their Affairs. For to be cloathed
in

in white signifies so in the *Onirocriticks*, accordingly as you may see in *Achmetes*.

For they are worthy. For I doe to every one according to his work.

7. *He that overcometh, the same* Verse 5.
shall be clothed in white raiment. He that overcometh all the Lusts of this terrestrial Body, to him will I communicate the Celestial or Divine. This is a more Theologicall sense. But the Political is most proper, the *Epiphonema* concluding the whole Epistle. Wherefore to be clothed in white Raiment, it being here the promise to him that overcomes, signifies (and that rather then in the fore-going Verse) Successe and Prosperity in external affairs, and exemption from Grief and Affliction, as the *Onirocriticks* do expressly interpret it. See *Achmetes*.

And I will not blot his name out of the book of Life. The more proper and Politicall sense may be, that when the Church by overcoming has emerged into the *Philadelphian* condition,

tion, it shall never change, at least as to the externall frame, but keep up to the end; and God will avowedly acknowledge it to be his even to the last, even then when it is passed into the *Laodicean* state, and the state of Persecution shall never overwhelm it any more. So the *Book of life* may signifie here as the *Crown of life* before in the Epistle to the Church of *Smyrna*.

But I will confess his name before my Father and before his Angels. That is to say, I will acknowledge his nature to have become in a manner Divine and Angelical, and therefore to be a meet Associate for their companies in my Heavenly Kingdome for ever. This may be a *Moral* or *Theologicall* sense. But the *Politically* is chiefly aimed at, as is intimated by the placing of the *Epiphonema* last of all. The confessing therefore of the Names of these few in *sardis* that are right as they should be, and as many as make up to the measure of their Sanctity, (which therefore are the

the seed of the *Philadelphian* Church,) *Christ* his confessing of their Names before his Father and before his holy Angels, is the mentioning of their Names as of a People more peculiarly his, and extraordinarily dear unto him; that by thus owning them in such an endearing manner before God and his holy Angels, they may be in a more special manner recommended to the favour and Protection of God, and to the faithfull and watchfull Ministry of his holy Angels: which will be the efficient causes of their being cloathed in white, and of their Name never being blotted out of the Book of Life; that is to say, of the Permanency of their outward Prosperity and security from Misery and Oppression; that thus Innocency and outward Felicity may goe hand in hand in the blessed *Millennium*, which is in a manner the same with the *Philadelphian* Intervall of the Church. These few Names in *Sardis* will amount to this at last. For Salvation is to spring out of *Sardis*,
not

not out of *Babylon*. Nor is it any wonder that the Ministry of the holy Angels will be so extraordinarily exercised about a Church which will then have become so Angelicall, as is more fully noted in the *Divine Dialogues*.

8. These are the rousing Motives which *Christ* useth to excite the *carnal* Church of *Sardis* to more hearty endeavours after the Dispensation of the *Spirit*, that they may bring on the beginning of those most happy Times; the conduct of which Affair is represented by that illustrious *Heros* on his white Horse, Chap. 19. where his *Armies follow him on white Horses clothed in fine Linnen, white and clean*. Which appertains to the last end of the Intervall of this Church of *Sardis*, a great part of whom by this time it's likely may have turned their *Carnaline-colour* into pure white, and be ready to march with him there to that spiritual Warfare, as some are said here to walk with him in white, and that with marvellous suc-

success and prosperity, as their white Cloathing does intimate.

He that hath an ear to hear, let him Verse 6.
hear what the Spirit saith unto the Churches. Reformed Christendome especially, she is so much concerned therein. For she, as I said at first, is this *Sardian Church*; the beginning of whose Intervall, being adorned with more true Holinesse and sincerity of Zeal, the better deserved the Title of the Rising of the Witnesses: And though they be here much reprov'd for their Faults, yet they are acknowledged to be one of the Seven Churches in *Asia*, Chap. I. II. that is to say, באש"ה in *Fundamento*, and are the true and Apostolical Church still, and justly witnessse against the Idolatries and grosse Antichristian practices of the Church of *Rome*, such, I mean, as with them have become a Law, and thereby are properly Antichristian.

This I thought fit to adde, to stop the preposterous pronenesse of some toward the *Roman Church* from the
 Con-

Consideration that all things are not so perfect in the Reformed Churches as might be desired. For though they be not so well as they should be, yet they must needs appear to any but an Humorist exceeding much better then in the Church of *Rome*.

And thus much of the *Sardian* Church.

CHAP. VIII.

An Interpretation of the Epistle to the Church in Philadelphia.

Apoc 3.
ver. 7.

I. **A**ND to the Angel of the Church in Philadelphia write. The meaning of *Philadelphia* is plain, and is no Riddle. The word signifies *Brotherly love*: which rightly understood is the fulfilling of the Law. So that I understand by *φιλadelphία* the same that *ἀγάπη*, universal Love, (for we are all brothers in *Adam*;) but especially the love of those of the household of Faith; that is to say,
of

of Christian Believers. In the *Sardian* Church, the greatest noise and stir there is about Faith, but her Works were not found perfect before God. But the Inscription of this Church is *Love*, which is the fulfilling of the Law, as I hinted before. *And his banner over me was Love.* This is the Ensign of the Church of *Philadelphia*, who elsewhere is said to be beautifull and terrible as an Army with Banners; *Who is she that looketh forth as the Morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners?* Why? who can it be but this Church of *Philadelphia*, as famous for feats of Arms as for Love, as we shall see in the process? For the Intervall of this Church begins in the last *Vial*, and reaches to the fourth Thunder.

Cant.2.4.

Cant.6.
10.

2^d Seal?

These things saith he that is Holy. And speaks to that Church that loves to hear those Instructions: *Be ye holy, for I am holy; and, Be ye perfect, as your Father which is in Heaven is perfect.*

He

He that is true. He that will make good all his Promises and glorious Predictions touching his Church in this state thereof which is figured out by the Church of *Philadelphia*, and writes to those that believe it, and have a firm Faith in the Power and Spirit of *Christ* and of *God*.

He that hath the Key of David, he that openeth and no man shutteth, and shutteth and no man openeth. What *Eliakim* was to *Hezekias*, who was of the stock of *David*, the same is *Christ* to God the Father, whom *S. John* calls *Love*, 777. He is chief Minister of State under God, and carries all as he pleases by the Authority committed to him; of which a Key is the Symbol. (See *Grotius* upon the place.) There is nothing so hard and impervious but he can make way through it, and open a door to Success, and again shut it against his Enemies.

Verse 8.

2. *I know thy works.* And that so as to approve of them, because they are the fruits of the Divine Love, then which

which there is nothing to me more precious. Thou attest not out of bitter zeal and strife, or vain ostentation, or any secular respect, but merely out of love to me and my Righteousness, and out of love to mankind, whose both present and future Happiness thou dost sincerely endeavour to promote.

Behold, I have set before thee an open door, and no man can shut it. Behold; I have brought things about so by my Providence, and will so effectually second what I have begun by my special assistance, that, maugre all the machinations of men and Devils, thou shalt finde opportunities of most gloriously and successfully carrying on the Interest of my Kingdome. This is performed in the last *Vial*, in that great battel of God almighty, when also the Beast and the false Prophet are said to be taken. See the *Divine Dialogues*.

Apoc. 16:
and 19.

For thou hast a little strength. Gracious himself interprets it, *a little Army*: and so indeed *divinus* will signify;

K

fie;

Apoc. 16.

fie, & appositely to the present scope,
 and answerably to the Battel I na-
 med before. The sense is; Because,
 though ye be but a few in compari-
 son of the rest of my Church and
 Kingdome, (for the *Sardian* Church
 is his Kingdome and Church too, out
 of which the *Philadelphian* Church is
 emerging) and especially in respect
 of the Infidel and Antichristian par-
 ty, those under the Dragon and the
 Beast and the false Prophet, yet ye
 have kept my Word, and not denied
 my Name, that is, have both kept to
 what is holy and true in your hearts,
 and professed it in your words and
 works: therefore I will be with you
 in this glorious manner, and make
 you so successfull in the promoting of
 the Interest of my Kingdome. Of this
 Church therefore of *Philadelphia*
 are those Armies seen in Heaven, *A-*
poc. 19. following *Christ* upon white
 Horses clothed in fine linnen, white
 and clean; which implies both the
 justnesse of their cause, and the cer-
 tainty of their successe. As also
 those

those *Boanergesses* in the last *Vial*,
 (synchronal to that other Vision) Apoc. 16.
18, 19.
 that thunder and lighten over the
 City divided into three parts, where-
 by the Cities of the Nations fell, and
Babylon and her daughters were ut-
 terly overthrown.

3. *Behold, I will make them of the* Verse 9.
Synagogue of Satan (which say they
are Jews, but do lie.) *Jews*, as I noted
 before, according to the style of the
Apocalypse, are Christians; and the
Jews which profess themselves such,
 and are not, but do lie, are pseudo-
 Christians, or the Antichristian party;
 but are judged here to be of the
 Synagogue of Satan, because of their
 abominable lies and bloody murders.
 For the Devil was a murderer from Joh. 8. 44.
 the beginning; and he is also in the
 same place by our Saviour termed a
 Liar. Besides the Luciferian Pride of
 that Church, like Satans, the Prince
 of the Devils.

Behold, I will make them come and
worship before thy feet. Even those
 that before kissed the feet of the

Apoc. 19.
20.

Pope, that lofty Prelate. This answers very patly to that passage in the fore-named Vision; where the Beast and false Prophet are taken, and put alive into a lake of fire: that is to say, the *Bestian* and *Pseudoprophetical* power, as such, is burnt and destroyed and abolished, and the *Philadelphian* power then appears above all, or rather the Lord alone will be exalted in that day; for to this time especially belongs that saying, *Not by might, nor by power, but by my Spirit, saith the Lord of Hosts.*

For, indeed, the struggling of the *Sardian* Church hitherto against the City that is called *Sodom* and *Ægypt*, though it has been in its kind laudable, yet it has been in a manner *Edom* against *Edom*, a part something more refined against that which is more impure, I mean as to Life and Godliness; and the weapons of their warfare have not been so spiritual as they ought, they have not rid upon white Horses, nor have been clothed in fine linnen, white and clean; they have

have not endeavoured to be that Church which is *without spot & wrinkle, or any such thing*, but the *Sardian* tincture has too much distained them.

But as it is true in the *natural* sense, that flesh and blood cannot inherit the Kingdome of God; so it is also in the *political*, that those glorious times of the Kingdome of God cannot appear till the Church emerge out of the *Sardian* or *Carnaline* state into the *Philadelphian*. Against which Church *Christ* exhibits no complaint at all, but loves her, and likes her entirely, even as he is cordially loved of her. And without question the state of that Church is so lovely, that she will charm even her enemies to a liking of her, and unto a submission to her, all things being so irreprehensible in her. But commonly wicked men are very domineering and ferocious against good men that have any blot or infirmity on them, unless they be of their own faction.

And therefore this *Philadelphian* Church, if any, must be the Church

that can mollifie the hearts of the Papists, and bring over as many as God pleaseth to the belief of the Truth. But for the Cities of the Nations, their Conquests will be unspeakable amongst them. For these are those powerfull Thunderers, by whose thundering and lightening the Cities of the Nations are to fall, as I intimated before.

And to know that I have loved thee. The Papists themselves shall discern, by the stupendious successe of the *Philadelphian* Church, what a value *Christ* puts upon her, and how far he prefers her Integrity, Simplicity, Brotherly-kindnesse, Humility, Meeknesse and Purity of Worship, before the *Roman* Frauds and Impostures, their barbarous Persecutions and Cruelties, their Luciferian Pride, and superstitious and Idolatrous practices.

Verse 10.

4. *Because thou hast kept the word of my patience;* that is, Because thou art both meek-hearted, and hast been faithful and not flitting in the time
of

of trial, but endurest all things for my names sake ;

I will keep thee from the hour of temptation that shall come upon all the world.

Namely, at what time all the world will be in an hurly-burly, and cast into manifold streights and calamities.

Which is in the last *Vial* , when the three unclean spirits goe forth unto the Kings of the earth and of the whole world, to gather them to the battel of that great Day of God Almighty ; and when there shall be so great an Earthquake as has not been since men were upon earth, so mighty an Earthquake and so great. In this mighty tempest and hurry of things will I preserve thee from danger, and thou shalt carry it safe through all.

Thou shalt escape better then any party of men, by reason of thy conspicuous Innocency , sincerity , and exemplarity of life, and unexceptionable Apostolicallnesse of doctrine, and singular love to me and all mankind. Because thou art milde and courteous and benign and beneficent

to all ; because thou art a lover of unity, un-self-interested, a foe to no body , and onely an enemy to the vices and miseries of men : This, with my singular favour to thee, shall protect thee in that great confusion and high fermentation of mens spirits under the last *Vial*. *Who is he that will harm you, if you be followers of that which is good?*

1 Pet. 3.

Y. 13.

Verse II.

5. *Behold, I come quickly.* Thou art already in that Period of time wherein this great Judgement will come upon the earth, namely, under the first Thunder. Or rather, because the *Philadelphian* Church is not supposed to be in distinct being or appearance till the last *Vial*, the last *Vial* must be this Period. And then this coming in respect of that time will be quickly indeed.

Hold thou fast what thou hast, that no man take thy Crown. Thou art a Church after my own heart, O *Philadelphia*, and I blame thee for nothing, thou walkest uprightly with me and art perfect : Wherefore hold that

that ground which thou hast got in truth and integrity, that thou mayst not be deprived of that Crown I intend thee; for in thee will I accomplish all the glorious Promises touching my Kingdome upon earth.

6. *Him that overcometh will I make* Verse 12.
a pillar in the Temple of my God, and he shall goe no more out. 'Ο νικῶν, *He that overcomes*, that is, in the *Apocalyptick* style, All, or the whole Company that overcomes, which is here meant of the *Philadelphians*. They shall be as a pillar in the Temple of God; that is, they shall be a steddy and standing Holy people, a true holy Catholick Church that shall never fail, but shall last till I come in the clouds to Judgment in the last Day. All other forms and denominations shall fail, but this shall keep the sovereignty to the last.

And I will write upon him the name of my God. This is in pursuance of the former Metaphor of a Pillar, with a farther Allusion to the *συνεργασία* of the Ancients. These *Philadelphians* shall

shall have the name of God written upon them ; that is, their Conversation and manners will be so holy and divine, that it will be as conspicuous to all, as if it were writ upon their foreheads that they are the holy Church and chosen people of God. Or more briefly and in a more *Political* sense ; The name of *my God* may allude to *Jehovah Shammah* , intimating, that these *Philadelphians* shall be that Church which is represented by the City *Jerusalem* described by *Ezekiel*, which is called *Jehovah Shammah*. Of which the following words seem to be a more expresse signification.

And the name of the City of my God, which is, New Jerusalem, which cometh down out of Heaven from my God. The name of the City, the *new Jerusalem*, as well as *Jehovah Shammah* , will be written upon them, The City where God dwelleth and ruleth by his Spirit ; that is to say , they will be that City of *Jerusalem* formally and actually under the second Thunder. For

to be called, and to be, are all one in the *Hebrew Idiom*.

And his name is called the Word of God, Apo. 19. 3. is as much as, He is the Word of God. Wherefore this *Philadelphia* under the second Thunder passes into the same with the *new Jerusalem*; but the Title of *Philadelphia* begins sooner, and reaches farther to the fourth Thunder.

This Inscription of the *Philadelphians*, that they are called the *new Jerusalem*, &c. in the very words in which it is described afterwards *Apoc.* 21. is a notable Indication that by the Church of *Philadelphia* is meant that Succession of the Church that is under the second and third Thunder, but was emerging in the last *Vial*. For it is the *new Jerusalem* which cometh out of Heaven from God. Which therefore having this manifest *Political* sense, would be very hardly attributed to that City of *Philadelphia* in *Asia* literally understood, but with an eye to this successive Intervall of the Church which we here speak of.

And

And the Promise was not performed to the Literal Church of *Philadelphia*, which has perished; that was no such lasting Pillar. And therefore there is a necessity of a farther sense, *Mysticall* or *Prophetickall*.

7. And I will write upon him my new name. It is expressly said, *Apoc. 10. 16.* that *Christ* has a name written upon his Vesture and upon his Thigh, *King of Kings, and Lord of Lords*. This name *Grotius* would have understood here. And there is no small reason for it, that name being so particularly and pompously set out for a special name of his. And though he has ever had a right unto it; yet because the getting into possession of this right will be new and fresh in this *Philadelphian* Intervall after the battel of the *Heros* on the white Horse, it is rightly termed a *new Name*, and very fittingly writ upon these *Philadelphians*, because they are so instrumental in his *Atchievements*. These are the *Boanergesses*, (thundering over the great City divided into three

three parts) and also those Horsemen on white Horses, as I intimated before. *Christ* therefore through these becomes King of Kings and Lord of Lords; or rather, he has made them the greatest Kingdome upon earth. *The mountain of the Lord's house is exalted upon the top of the mountains, and all Nations flow unto it;* as it is to come to passe under the third Thunder. Through which third and second Thunder, and seventh *Vial*, is drawn the Intervall of the Succession of the Church of *Philadelphia*, as I have hinted above.

He that hath an ear to hear, let him Verse 13.
hear, &c. We need not here urge the intimation of this *Political* sense of things from the putting of the *Epiphonema* last, the very nature of the expressions calling for it, though we had no such guide. But we may rather argue, that the things themselves being of so manifest *Political* sense, not *moral* or *spiritual*, that it confirms our Rule touching the position of this *Epiphonema*. But this
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by the bye. We proceed to the Church of *Laodicea*.

CHAP. IX.

The Interpretation of the Epistle to the Church of Laodicea.

Ap c. 3. 14. I. **A**ND to the Angel of the Church of the *Laodiceans* write. The Intervall of the Succession of the Church of *Laodicea* is the fourth and fifth Thunders, that is, from the loosing of Satan to the appearing of *Christ* coming to Judgement under the sixth Thunder. In this Intervall the Scene of *Philadelphia* is past, and *Laodicea* takes place: which is acknowledged a true Church as to Worship and Doctrine, but is represented as a lazy, lethargical Church; in which that former *Philadelphian* zeal is extinguished as to the generality of the Church, though it's likely this degeneracy comes on by degrees in this Intervall.

2. Thus

2. Thus therefore it is foreseen in the series of Divine Providence, that after that glorious estate of the Church which is synchronal to the second and third Thunder (during which space and a little before the Scene of *Philadelphia* adorned the Stage) had well purged the Christian World from all foolish opinions and superstitions, and of that accursed custome of persecuting one another for them, and that the truth of the Gospel had clearly shined in the simplicity thereof, and so convictively against all the follies and impostures of the former Ages, that the Church had no great hazard of being again cheated with them; and that they had seen all Prophecies in a manner fulfilled before their eyes, so that there could be no doubt to them, but that the *Philadelphian* Church was the true Church, nor be in any capacity of any change in faith or worship: after this, I say, as all things are in some sort or other variable under the Sun, so it seems this
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Philadelphian Church was at last to degenerate into this *Laodicean* state; and that which was before the *Reign of the Spirit* and the living Righteousnesse of God, would now become the *Church of Laodicea*; which signifies a more popular or external *Politically* righteousness, or the *righteousness of the people*. An external profession and performance of that Mode that was used by the *Philadelphians* in a living way, and with the power of the Spirit, the same will this Church of *Laodicea* hold on spiritlessly and lazily, with little life or zeal, and yet applaud themselves by reason of the abundance of knowledge she has, because of the completion of the Prophecies, and by reason of the purity of the external Worship she still retains, as if all was still well with her, and as if she wanted nothing.

3. This in brief is the condition of this Church, as it is significantly intimated in the very name. For *Laodicea* signifies as much as *the righteousness of the people*. And the people

ple are any multitude of mankind gathered into a body politick; as is manifest in that notation of βασιλεὺς, as if it were from *βασίς* and *λαός* • and then again in *Homer*,

Ω λαοί τ' ἐπιτετραφάσαι——

And therefore the people, being a body politick, are ruled by such and such laws, which if they observe, it is not regarded *quo animo*, or out of what Principle, they observe them. The new nature, Regeneration and the Spirit, are quite out of this rode. And a National or Oecumenical Religion, Doctrine or Worship, as they are *ab extrà*, are but as a *political* law, and the Righteousnesse therein but a *Laodicean* Righteousnesse, as has been abundantly inculcated already. But besides this meaning of the name *Laodicea*, which I doubt not but is particularly intended, there may, according to the multifarious Allusiveness of the Prophetickall style, another notable meaning be also intimated, and that very appropriate to this Church. For the *ratio hominis*

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in *Laodicea* may be likewise *παρὰ τὴν δίκην δικάζοντες τοῖς λαοῖς*, because in the Intervall of this Church God will in that most notorious and terrible manner come to judge the people. Because the Closure of this Church brings in the last Judgement properly so called, therefore this last Intervall of the Church is called *Laodicea*, *The judging of the people*, all the Nations of the world, at the last Day. And there is nothing more frequent in the Scripture, then the giving of names from some notable externall Accident, that respects the thing or person so named.

4. *These things saith the Amen, the faithfull and true witnesse.* Paul, in his second Epistle to the *Corinthians*, says, *That all the promises of God in Christ are Yea and Amen*; that is to say, they are so sure and certain, that no man need doubt but they will be performed. Wherefore this Attribute of *Christ* is seasonably brought in, as respecting both the completion of the Promises already performed,
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in bringing his Church to that admirable glorious condition in the Succession of *Philadelphia*, as also the performance of that material Promise at the end of this Epistle, touching eternal Life or a blessed Immortality in *Christ's* Heavenly Kingdome; which these *Laodiceans*, or degenerated *Philadelphians*, like our modern Familists, that pretend to the *Philadelphian* Dispensation, may some of them, it's likely, be prone to distrust.

But *Christ* is here also called the *faithfull and true witnesse*, because he does so impartially witnesse concerning the truth of the condition of the *Laodiceans*, and so faithfully discover to them the danger thereof. And the declaration seeming so paradoxical to them, it was the more requisite to inculcate into them his own *truth* and *faithfulness*, that he might gain belief of them against their own false sense and opinion of themselves.

The beginning of the Creation of
L 2 . *God.*

Isa. 9. 6.

God. This hath a more high meaning, like that in the beginning of *S. John's Gospel*, and respects the Divinity of *Christ*, by whom all things were made, and in whom all things are. But I believe also that is more particularly insinuated here which is expressly declared of him (according to the Seventy) by the Prophet *Esay*; πατηρ τοῦ μέλλοντος αἰῶνος, The beginner of that world or Age under the *Messias*; wherein he having, as I intimated before, carried on all things so completely according to promise and prediction, this seems an advantageous repetition of what was intimated before in that Attribute of *Amen*: As if he should say, I was the beginner of this marvellous Scene of things from the time of my living on this Earth in the flesh to this very day, and you see how steddily all things have been carried on, according to Predictions and Prophecies: wherefore believe me in the rest (whether Comminations or Promises) which I shall now declare unto

to you. This seems to be the genuine sense of this Preface to the Epistle.

5. *I know thy works, that thou art neither cold nor hot.* I see thee to be in a tepid, formal, remissive Dispensation: Thou holdest still the outside of the *Philadelphian* Church for Doctrine and Worship: But thou art destitute of that Spirit of life in the new Birth which was the proper Character of thy deceased Sister of *Philadelphia*. Verse 15.

I would thou wert cold or hot. Though it be not better in it self, yet it were better for thee thou wert not so externally good as thou art, that thou mightest the sooner be convinced of thine own wants, and get into the state of Repentance, of Mortification, and finally of Regeneration, that so thou mightest partake of my Spirit. But now thou art but an externall Image of warm flesh out of which life and soul did lately depart, even then when thy Sister *Philadelphia* departed out of this world.

Thou art the external frame of that *Philadelphia*, but the spirit has left thee.

Verse 16.

6. *So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth.* That is, I will declare in a torrent of words against thee, how nauseous and distastfull thou art to me, and how my stomach rises against thee. Which is done in the following verse, where he pours out those just Reproaches against her, that she is *wretched, and miserable, and poor, and blind, and naked*. Or, it may be, there may be a more profound, and yet not less solid, meaning in this Commination, and that it may be predictive of her utter Extermination; that the continuance of the Church of *Christ* upon Earth shall cease in her. For the immenseness of *Christ's* Divinity incompassing all things that are, he can vomit nothing out from him but it must therewith be cast into Non-entity. And the *Laodicean* Church is the last Scene of Providence, and this Church,

Church, and indeed the whole Scene of affairs on this Earth for her sake, is shortly to have an end. For in the next Thunder to this *Laodicean* Intervall *Christ* comes to Judgement, and presently after is the Conflagration. And Satan is to be let loose but a little time; so that the time of the *Laodicean* Church cannot be long. Wherefore the Commination, *I will spew thee out of my mouth*, may well be a prediction of the utter Extermination of the Church out of being, that is, as to the state of a Church upon Earth. For as before the coming of the Flood God is said to *repent* Gen. 6. 6. him *that he had made man upon the earth*, and that it *grieved him at his heart*: so *Christ* here expresseth how nauseous and stomach-sick he is against his Church under this Intervall and Title of *Laodicea*, how his choler and indignation rises against her Luke-warmnesse; and that therefore he will vomit her out in a flood of Fire, and overwhelm her in a deluge of hot scalding sulphureous flames:

which will come to passe at the Conflagration. The state of the Church now in its old age naturally growing worse, *Christ* will think fit to put an end to the Scene of things, and carry his to his Celestial Kingdome.

Verse 17.

7. *Because thou sayest, I am rich, and increased with goods, and have need of nothing.* And this is one reason of the Spiritlesnesse and Inactivity of the *Laodicean* Church, that she thinks she has all things desirable already, Peace, Plenty, Power and Dominion, Security from enemies, Profession of the Truth, Purity in externall Worship, rid of Superstition and Idolatry, abundance of Knowledge as well Natural as Theological, the understanding of all Prophecies, by reason of their clear Completion, and the faithfull and judicious Interpretations of her Predecessours; no Oppression, no Persecution for Conscience sake; every man lives at quiet, and injoys himself under his own Vine & under his own Fig-tree: What want we therefore?
are

are we not still the true *Philadelphian* Church, and the *new Jerusalem* descended from Heaven, in all the riches and glories thereof? One would think so indeed, according to the judgement of any carnal eye. But let us hear what the *Amen* says, the true and faithfull Witnesse.

And knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Christ saith to the Church in *Smyrna*, *I know thy works, and tribulation, and poverty; but thou art rich.* The Primitive Church, while the Spirit of life was in them, though in the midst of the want of all externall Comforts, and under most dreadfull Persecutions, in the judgement of *Christ* are accounted rich; but the *Laodiceans*, in the affluence of all external Blessings, because they want that Spirit of life, are deemed poor, and miserable, and naked, as if they had not a rag to hang on their backs; nay, blind also, for all their abundance of Knowledge, because they are devoid of
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the knowledge and experience of the Mysteries of the Spirit of life in the new Birth, and the Renovation of the Soul into inward living Righteousnesse, but take up with the externall *Laodicean* state or condition.

Verse 18.

8. *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich.* I advise thee, sincerely to endeavour (for that is the price thou must pay for this Gold) after the Recovery of thy self into the state of the *new Jerusalem* descended from Heaven; which City was of pure Gold, so purify'd in the fire, that it was as clear as transparent Glasse. This is the new Creature in thee, the Transformation of thy nature into the Image of the Heavenly *Adam*. This is solid and durable Riches indeed, and such as will go along with thee into the highest Heavens, when this Earth and the metalls therein shall melt with fire. Labour therefore after such a solid Treasure as will abide those fatal flames, and will not perish

perish with thee in the general Conflagration. And the Symbol of this Treasure is this purify'd Gold.

And white rayment, that thou mayst be cloathed, and that the shame of thy nakednesse do not appear. Groan then earnestly in this, O thou spiritlesse *Laodicea*, desiring to be cloathed upon with that spiritual house which is from Heaven; that, being so cloathed, thou mayst not be found naked. For while thou art in this earthly Tabernacle, thou oughtest to account it a burthen, and not to set up thy staff in the enjoyments of this life, because all things are peacefull and prosperous with thee. Not that I would advise thee to shorten thy days here; but that, being thus cloathed by this spiritual Vestment, Mortality might be swallowed up of life. And it is the Spirit of life and the Divine Love that worketh in thee this one great thing that thou so greatly wantest, and yet art insensible thereof.

And anoint thine eyes with eye-salve,

salve, that thou mayst see. That is, Cleanse thy self with such a due measure of Mortification, and Purification of the inward man from all filthinesse of flesh and spirit, that thou mayst attain to the *Divinely-moral Prudence* which will enable thee to have a right judgement and discerning in all things. This therefore is the *Collyrion* which I would advise thee to anoint thine eye-sight with, even the purgation of thy self from all the *Animal Corruptions*, that thou mayst perfect the *inward Righteousnesse* in my fear: For the *outward* alone carries none to Heaven. The Ointment I prescribe will indeed smart; but without it thou wilt still continue blind, and never finde the way to everlasting Salvation.

9. *As many as I love, I rebuke.* I deal plainly, truly and faithfully with thee; and not out of any ill will is it that I thus rebuke thee: But it is *ex amore benevolentiae*, though not *ex amore complacentiae*. For, as thou art, thou art but a nauseous and irksome

some spectacle to me. And therefore I thus rebuke thee and instruct thee, that thou mayst amend.

And chasten, καὶ παιδεύω. Which signifies to chastise and scourge, as well as to instruct. Which therefore may seem to be the commination of some external Calamity and Affliction that *Christ* would bring upon the *Laodiceans*, if they did not repent them of their remissness; and in such a way as themselves may haply be the causes of, through their Remissness and Luke-warmness. For that former *Philadelphian* Zeal and Activity ceasing, which that Church exercised in the behalf of the Interest of the Kingdome of God, their enemies may more then ordinarily encrease upon them, especially the Devil being let loose, and being very active to deceive the Nations; whom they should counter-plot, by being as active to convert them to the Truth. And this may be the time wherein the Prediction of *Gog* and *Magog* is to be fulfilled, who are said to be gathered

thered together to battel, and to encompassse the Camp of the Saints and the beloved City, which in this state is termed the Church of *Laodicea*; but in that Vision, the *Camp of the Saints*, because there were not onely many Saints amongst them of the old *Philadelphian* strain, but that they were still in their externall frame an *holy people* and an *holy City*, not prophaned by the Gentiles, that is to say, not polluted by Heathenish Superstition, and Idolatry, and Imposture, and Cruelty; nor brought under their power and dominion that were. Which yet was once the condition of the *Holy City* for a time and times and half a time, or forty two months, *Apoc. 11. 2.*

10. And it is still called the *beloved City* also for the same reason: but not the *new Jerusalem* descended from Heaven, because so generally that new and Heavenly nature was lost amongst them. But this Church of *Laodicea* is still *beloved of Christ*, partly for her own sake, and partly
for

for her deceased Sister's sake, the lovely *Philadelphia*, whom she so much resembles in all her externall features, that dearest Spouse of *Christ*.

And therefore the Title of the *be-loved City* agrees very well with this passage in the present Text, *Whom I love, I rebuke*, yea and scourge too. For these streights that the *Laodice-ans* are to be cast into by the Siege of *Gog* and *Magog* seems the most probable way to rowze them out of their Lukewarmnesse and lazy Formality. But that things may not run the hazard of growing worse and worse, nor there be an infinite repetition of the vicissitude of Scenes on the Stage of this Earth, Providence will knock off at such a time as that the wicked and prophane Rabble of the world shall not again get the dominion over his true Church, but he will put a period to the Contest by a deluge of Fire from Heaven, as it is intimated in that Vision. But this is more then falls to the share of this present verse.

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Be zealous therefore, and repent. That is, Amend thy dead Formality and Lukewarmnesse, by attaining to the Spirit of life through Mortification and Regeneration, that so thou mayst recover the old *Philadelphian* Zeal and Love: For this is the onely thing thou wantest.

Verse 20.

II. *Behold, I stand at the door and knock.* Do not pretend Difficulties: I am ready not onely to assist thee; but do also importune thee: I suggest good Motions to thee; do thou but pursue them and improve them.

If any man hear my voice, and open the door; that is, If any man obey those dictates of Conscience and overtures of Light and Grace that *Christ* ever and anon offers him, and so becomes sincere in all things, and not willingly offends him in any thing, great or small, (which will not fail to be done where the desire is sincere; and this sincere desire is the Door that lets in *Christ*, for he passes into us through an unfeigned hunger and thirst after Righteousness;) then, says he,

I will

I will come in to him, and sup with him, and he with me. That is, I will communicate my Nature and Spirit unto him, and he shall eat my flesh, which is meat indeed, and drink my bloud, which is drink indeed: that is to say, He shall partake of my body & bloud, not in Symbols onely, (which ye doe well to keep up till I come,) but in a true and living way; whereby that shall be accomplished, *I in my Father, and ye in me, and I in you.* John 14. 20. *If any man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our aboad with him.* ver. 23. Wherefore, being thus replenished with the God of life and the Father of lights, thou canst not fail of being full of the Spirit, and of all alacrity and readinesse to every good work: Thy Luke-warmnesse and Dulnesse will goe away.

12. To him that overcometh will I grant to sit with me in my Throne; even as I also overcame, and am set down with my Father in his throne. Verse 21.

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Matt. 26.
29.

that thou mayst be the more effectually rowzed up out of this Tepidity and Lethargicalnesse, thou shalt not onely enjoy me and my Father on this Earthly stage, but, if thou strivest so as to get the victory in the way I have instructed thee, I will translate thee to that Heavenly Kingdome most naturally and properly so called; where thou shalt sit down, and drink of the fruit of the Vine in the Kingdome of my Father. As I, after I had overcome, ascended up to Heaven into those glorious mansions, and there sate down at the right hand of God: so him that overcometh the Temptations and Incumbrances, the Pleasures and Enticements of this lower world, will I cause to sit down with me in the Heavenly places at the last Day. Which Monition is the more seasonable, by how much more near the approach of that great Day is. For I shall come visibly to Judgement in the very next Thunder to the Siege of *Gog* and *Magog*, when I will transform your vile bodies into
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the similitude of my glorious body, that ye may be fit companions for me in Heaven for ever. *Behold, I shew you a mystery: Ye shall not all sleep, yet ye shall all be changed; that mortality may be swallowed up of life.* This is a great and stupendious Promise; but thou art to consider that it is spoken by him that is the *Amen, the true and faithfull witnesse, and the beginning of the Creation of God*, and therefore both will and can carry on all his design to the very end, Amen.

13. *He that hath an ear to hear, let him hear what the Spirit saith unto the Churches.* From the *Epiphonema* coming here last, as in all these four last Epistles, one may haply raise this Objection, as if this sense of the Promise immediately preceding it were not *Politicall* or *Propheticall* enough, but merely *Theologicall*, the Promise being to be performed in the other world, and therefore not the proper object of *Prophecy*, which concerns the affairs of the stage of this Earth: And that this there-
M 2 fore

1 Cor. 15.

51, 54.

Verse 22.

fore is against our professed Rule.

But I answer, that though the Promise of obtaining Heaven after this life upon the death of the body be merely a *Theologicall* Promise, and of a thing more spiritual and invisible, and not to be seen upon the face of this Earth; yet this promise of obtaining Heaven at the Resurrection and general Day of Judgement, it being the day of that great and visible Assizes wherein the Souls of the Saints shall appear in glorify'd bodies, may well be ranged in the same order with the rest of the Promises immediately preceding the *Epiphonemata* of each Epistle, and to be accomplished visibly in this life. For the sense of the Promise in brief is this; That as *Christ*, after his Sufferings, his Death and Passion, ascended visibly into Heaven, (for Heaven is said to be *the throne of God* in the Scripture,) and so Heaven became also *Christ's* throne; so those of *Laodicea*, who upon the Mortification of their Lusts should attain to the state

state of life in the New birth, should ascend visibly into *Christ's* throne, that is, into Heaven, in the open view of them that should be left here on the Earth and in the inferiour Regions of the Air, sentenced to that everlasting fire prepared for the Devil and his Angels.

This is a plain and obvious sense of this Promise, and such as the placing of the *Epiphonema* requires, and is, in my judgement, no mean Ratification of the true and Literal sense of that Article of our Faith, touching the visible Resurrection and Glorification of our bodies, and their ascension into the Heavenly Regions, against such as would whistle away all these Truths by resolving them into a mere moral Allegorie.

Thus consonant every way are the Interpretations of these Epistles both to themselves, and to the Apostolick Truth.

CHAP. X.

A Recapitulation of the main Evidences of the truth of this Mystickall or Prophetickall Exposition of the Seven Epistles to the Seven Churches of Asia, by way of Solution of Difficulties touching the said Epistles and their Circumstances, otherwise hardly or not at all to be solved.

1. **A**S in natural *Hypotheses* those are accounted truest that solve the *Phænomena* of Nature the most naturally and easily, and especially if such as are no otherwise solvable then upon the proposed *Hypothesis*: so that meaning of Scripture, I mean especially of any considerable portion thereof, ought to be esteemed truest that can solve the most Difficulties that may be raised concerning the same, or the Contexts precedent or subsequent thereto; and if all, still the more certain; and if unsolvable otherwise, there is still the more

more assurance of undeniable Demonstration. Now how near this *Mysticall* or *Propheticall* Exposition of these Epistles approaches to the clearness of this case, I will leave to the Reader to judge, after he has considered the Solutions of the Questions easily raised out of the Epistles themselves, or the precedent Chapter, and not easily answered, nor at all satisfactorily, at least most of them, but upon the *Hypothesis* we have gone.

2. As first, If a man enquire why the Spirit of Prophecy, after he has so expressly given notice that this Book of the *Apocalypse* is to shew unto his servants things that are to come, and called it plainly a Book of Prophecies, should start so unexpectedly from the Title and intended subject, as to write no lesse then seven Epistles to certain Churches, that have nothing considerable of *Prophecy* in them, before he deliver any Prophecies properly so called, but onely Promises and Comminations; and

Apoc. I. I,
3.

that he should doe this with as great Pomp and as high a Preamble as he does when he begins so famous Prophecies as those of the *seven Seals*, and the *opened Book*. But according to our *Hypothesis* the Answer is easie; viz. That though these seven Epistles to the seven Churches of *Asia* have a *Literal* sense, yet they are also a *Parable* or *Prophecy*, and of as high concern for both matter and extent of time (they reaching from the beginning of the Church to the end of the world) as the Prophecy of the *Seals* and *opened Book*; and that they are ushered in with this great Pomp on purpose to give us notice thereof.

Secondly, A man would be prone to enquire why the Spirit dictates Letters unto the Churches in *Asia*, and not rather to the Churches in *Europe*, *Asia* and *Africk*. For certainly the Church had disspred it self into all these Quarters of the world by that time. As if the Spirit of Truth were a respecter of persons. For these
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are not the Letters of *John*, but of the Holy Ghost. But our Answer is ready at hand, That for the significancy of the word *Asia* to comport also with the significancy of the names of the Seven Churches, *Asia* alone was pitched upon. But, according to the *Propheticall* sense, the true Catholick Church is writ unto under such distinct Conditions as she was to vary into unto the end of the world. So that there is no *Partiality* nor Acceptation of Persons in this.

Thirdly, If a man demand touching the order or precedency of these Seven Churches that are writ unto: What a plain and manifest account is there to him that compares the Epistles in their *Propheticall* sense with the Intervalls of the Church Catholick lying in that order that these Churches are ranged? This is a satisfactory reason, and worthy the Spirit that wrote these Epistles. But whether they are ranged in this order, because that a Letter-carrier going from *Patmos*, his first journey will

will be to *Ephesus*, and then to *Smyrna*, and so in order till he come to *Laodicea*; whether the *holy Spirit of Prophecy* regarded that in the dictating of his Letters, (though *Alcazar* the *Jesuite* be for it,) I cannot but suspend my judgement, and that not without a smile. But of this *Ataxie* more particularly anon.

3. Fourthly, If it be demanded why just *Seven Churches* in *Asia* are writ to, neither more nor lesse, (especially that in *Thyatira*, according to the acknowledgement of *Epiphanius*, being then not founded, but after the writing of these Epistles,) it is hard to give a satisfactory answer in the *Literal* sense. For to say this Book of the *Apocalypse* affects the number Seven, and that, because it runs upon the number Seven altogether in the insuing part of the book, which is *Propheticall*, it therefore, for Conformity sake, chuses this number in writing to the Churches though *literally* understood, seems but a meagre, mean and trifling account, a design
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unworthy the Holy Spirit that dictated this Book. But the using this number *Seven* all over is rather an intimation that the Book is *Prophetical* all over, and that these Epistles are also a *Prophecy*, accordingly as we have explained them. And taking them so, the Answer is plain and obvious, *viz.* The number *Seven* is here chosen out as *Symbolicall*, it being the note of *Universality*; whence the *Pythagoreans*, as I above noted, call it *ἑλομέλεια*.

Wherefore Seven (and no more then Seven) Churches are writ unto, as standing for the seven Intervalls of the Church from the beginning to the end of all.

Fifthly, If it be demanded why these seven Churches rather then any others, which in all likelihood may have the same Vertues and Vices that these are commended and taxed for: The reason of this is writ in the very Notation of their Names, every Name being significative of the Condition of the Church Catholick
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in that successive Intervall of time that this or that Church so named standeth for, and in such order as they are repeated.

Sixthly, If one require a Reason why *Christ* is described by *holding the seven Stars in his right hand* in the Epistles to the Churches of *Ephesus* and of *Sardis*, why the same description in both, or why in either: In the *Literal* sense it will be hard to finde any peculiar Reason; but in the *Propheticall* sense already declared it is obvious. For the *seven Stars* signifie all the Pastours, whether in present existence, or succession. And *Ephesus* is the beginning-state of the Church; and therefore it is both very seasonable and methodicall to represent the first Founder, Sustainer and Continuer thereof by this Emblem; *Lo, I am with you to the end of the world.* And that this again is hinted at in the Epistle to the Church of *Sardis*, is with evident Proportion and Analogy to the Affairs of the Church there represented. For the
Church

Church of *Sardis* is as it were the beginning again or the emerging of the true Church or Kingdome of *Christ* out of the Power and Kingdome of Antichrist.

4. Seventhly, Why the Church of *Ephesus*, of all other Churches, should be commended for their trying false Apostles. Why might not other Churches be attacked by them, and also discover them, as well as the Church of *Ephesus*? The Solution of which Probleme is easie in this *Mysticall* sense of the Epistles, that places the *Ephesine* Intervall within the Apostles times, but the rest on this side of them.

Eighthly, If any one demand why it is said to the Church of *Smyrna*, more then to any other Church, *Be thou faithfull unto death, and I will give thee the Crown of life*; and again, *He that overcometh shall not be hurt by the second death*: In the *Literal* sense it will be very hard to finde any peculiar Reason why this might not as well be said to the Church

Apoc. 2.
10, 11.

Church in *Pergamus*, where there was killing for Religion, it seems, by the mention of the Martyr *Antipas*. I, but there was no obtaining the Crown of life there in any peculiar sense; but the Crown of life, that is, the Imperial Crown, was given to the Sufferings of the Primitive Martyrs under the Ten Persecutions: to whom also, according to the opinion of the ancient Church, the Promise of the first Resurrection belonged. Which is here obliquely glanced at, (according to the mode of the *Apocalyptick* style, that loves to hint things by *Ellipses*,) in that Promise,

Apoc. 20. 6. He that overcometh shall not be hurt by the second death; implying thereby, that he shall be made partaker of the first Resurrection.

Ninthly, If any one will again object more particularly against the *Ataxie* of the Churches, that they are ranged neither according to the merit nor congeneracy of their Conditions, pretending that it had been far better to have joyned the two
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irreprehensible Churches together, *Smyrna* and *Philadelphia*, against whom there is no complaint at all ; and then *Ephesus*, *Sardis* and *Laodicea*, against whom there is no complaint of eating things offered unto Idols ; and afterwards *Pergamus* and *Thyatira* , in which Churches alone there is : If any one, I say, contend that this method had been more exact ; truly, in the *Literal* sense it will be hard to frame an handsome and satisfactory answer ; especially if he urge that God is the Authour of Method , as well as the God of Order. But in this *Mysticall* or *Propheticall* sense the Answer is solid and exquisite , and much-what the same that was given to the like Difficulty more generally propounded before , namely, That the Churches of *Asia* are named in that order the successive Intervalls of the Church Catholick were to proceed in , of which these *Asiatick* Churches are but the *Symbols* or *Hieroglyphicks*. And therefore those two Intervalls of time which take in the
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Reign of the Beast and the False prophet, viz. the Intervalls of the Church of *Pergamus* and of *Thyatira*, must come after *Ephesus* and *Smyrna*, because till the expiration of those two Intervalls Idolatry had not again re-entred the Apostatizing Church. And the three following Intervalls of *Sardis*, *Philadelphia* and *Laodicea*, are the Intervalls of the true Church elapsed out of the hands of domineering Idolatry; and therefore we hear no more in them of things sacrificed unto Idols, nor of any *Jezebel*. And *Philadelphia*, which is the most holy and the most glorious Intervall of the Church that is to appear on the face of the earth, is not to be named according to her Dignity, but according to her Succession in time, toward the latter end of the world, as she is here ranged. But of this more then enough, because we had touched of it in the general before.

5. Tenthly, Why is *Christ* in his Description before the Epistle to the
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the Church in *Pergamus* set out by a two-edged sword, coming, suppose, out of his mouth, (according to the Ellipticalness of the *Apocalyptick* style?) what reason in the letter can be given of that? for (especially if this Supplement be made) it cannot respect the slaying of *Antipas* with the sword. What peculiar thing then in this Church of *Pergamus* is there to require this Description? Truly nothing at all appears in the *Letter*. But in the *Propheticall* sense it is very proper, The *Waldenses* and *Albigenses* in this Intervall assaulting the Church of *Rome*, or at least defending themselves and their pure Faith, so signally by this weapon, I mean, by the sword of the Spirit, which is the Word of God; though themselves died so many thousands of them in the field by the sword for the Faith they thus defended.

And in the eleventh place, The Description of *Christ* before the Epistle to the Church in *Thyatira*, And his feet like fine brasse, (as if they bur-

Apoc. 2. 18.

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ned in a furnace ;) (for that Supplement is to be understood out of his Description in the first Chapter , as before :) But now what peculiar significancy has this Description, or what congruity to any thing in the Church of *Thyatira* Literally understood ? surely none. But in the *Propheticall* sense it is very expressive of those lower members of *Christ's* body , his Church here on earth , of their invincible Zeal, and Patience, and Sincerity of Affection , such as did abide the most fiery Trials that could be put upon them, and made them stand at the Stake amongst burning Faggots with the flames about their ears, and never flinch for it : As has been noted in the interpretation of that Epistle. This was the state of that Intervall of the Church.

Twelfthly , In a Book that is so full of *Ænigmaticall* Involutions, and Coverings upon Coverings, where he calls the Churches *Golden Candlesticks*, and the Bishops or Pastours *Stars* and *Angels*, even then when
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he interprets and offers to be more plain; that the same Authour should so openly and plainly mention any one by name as he does the Martyr *Antipas*, if there were not some farther Mysterie in it, would be a great difficulty, and hardly to be digested by the more sagacious and curious. I must confesse I have often wondred at this naming *Antipas* by name, till I understood a farther sense thereof, such as we have rendred in the exposition of that Epistle.

6. In the thirteenth place, One might well demand why *Christ* expresses a greater disgust against the Church of *Laodicea* then that of *Sardis*. For though the former is said to be luke-warm; yet the other, making a great show of life, is notwithstanding declared to be dead. That *Christ* should be more enraged against Lukewarmnesse then Hypocrisy, and threaten it more deeply then the other, *I will spew thee out of my mouth*, (which is quite to cast a thing away, never to be resumed again,) must

seem marvellous to the considerate. Certainly, if there were not some greater matter in it, the Spirit of *Christ* would not speak so severely onely to follow a Metaphor. But in the *Propheticall* sense the Solution is easie, that passage being predictive of the Extermination of the Church from the face of the earth at the close of the world, as I have expounded it.

In the fourteenth place, It may be demanded, why so affectedly and repeatedly in every Epistle that phrase is used, *I know thy works*, without any variation or omission. Which seems a thing but of small importance in the *Literal* sense of these Epistles: but in the *Propheticall* it seems on purpose so repeated, to intimate an Allusion in *Asia* to the *Hebrew* word עֲשֵׂה, (as if אֲנִי יָדָעְתִּי עֲשֵׂה was intended on purpose to answer to יָדַעְתִּי מַעֲשֶׂיךָ) that *Asia* may also be significant as well as the names of the Seven Churches: which they all being, it is a shrewd presumption this repetition was

was for some such design as has been declared. Whereas the *Literal* sense can give no account thereof.

Fifteenthly, *Alcazar* himself is much stumbled, that the Spirit of God should be thought to take notice of any one particular Woman in the Church of *Thyatira*, and so call her by the name of *Jezabel*, as is ordinarily supposed. And indeed these things are too little for the majesty of this writing of the *Apocalypse*. But how can we help it in the *Literal* sense, if we will interpret with constancy and coherency? But in the *Propheticall* sense there is no such incongruity. The Object is worth the Spirit's taking notice of in this kinde; this *Jezabel* being that painted Woman of *Rome*, intoxicating the Kings of the earth with the Cup of her spiritual Fornications, as has been shewn upon the Text.

7. Sixteenthly, It seems very strange that that Promise of ruling over the Nations, and receiving the Morning-Star, (which doubtlesse are

Politicall Promises,) should be made to the Church in *Thyatira*, more then to that in *Pergamus*, or *Ephesus*, and others. What Victories or Dominion did the Church in *Thyatira* in *Asia* get over the Nations more then other Churches? This is an hard knot in the *Literal* sense. But in the *Propheticall* it is loosned at the first sight. For the Closure of the Intervall of the Church of *Thyatira* brings in the time wherein whole Nations revolted from the Pope and his idolatrous Church, and professed the Reformed Religion, and so in these parts got the *Pontifician* party under them.

Seventeenthly, In the Epistle to the Church in *Philadelphia* there is mention made of a mighty Temptation that is to come upon all the world, to try them that dwell upon the earth, touching which he saith, *Behold, I come quickly.* Why should this be said to the Church of *Philadelphia* more then to any other of the Churches here specified? There are not the least footsteps of reason to be found

found in the *Literal* sense. But in the *Propheticall* sense the thing is plain. For the Intervall of *Philadelphia* beginning in the last Vial, wherein that mighty and terrible Earthquake is to happen, the great Temptation, what it is, is plainly thence understood, and how in respect of this *Philadelphian* Church it will come quickly, she commencing but in the very same Vial that this is to happen under.

Eighteenthly, Why upon this *Philadelphia*, a private *Asiatick* Church, should the name of *the City of God, the new Jerusalem which cometh down out of Heaven from God*, (the very same that is expressed *Apoc. 21.*) be said to be written? This title were too big and turgent for any private Church, were it not a Type or Symbol of some greater matter. But by the *Propheticall* interpretation this difficulty is quite removed. For the Intervall of the *Philadelphian* Church is co-incident with the times of the *new Jerusalem*, (mentioned at the end of the *Apocalypse*,) and of the Millen-

piall Empire of *Christ* upon earth.

8. Nineteenthly, The Curious may be prone to enquire, why the Church of *Laodicea* in those times should account her self so hugely and extraordinarily rich, increased in goods, and to have no want of any thing. And truly why this should be her estate rather then any of the Churches specify'd, from the *Literal* ground we can fetch no reason. But admitting the *Propheticall* sense, and that this is the last Intervall of the Church of *Christ*, it will naturally so come to passe: For this *Laodicea* will be left Heir to all the Riches of her Sister *Philadelphia*, to Peace, Prosperity, Purity in Worship, abundance of natural Knowledge, universal skill in the Interpretations of the Prophecies, and what-ever good thing there is belonging to the Church, saving the Life and Spirit which *Philadelphia* carried along with her into the other world. How easily then and naturally, or rather necessarily, does this Description of the Church of

Laodicea fall upon the last Intervall?

And, lastly, It is a Question extremely obvious to demand, Why that phrase, *He that hath an ear to hear, let him hear*, which our Saviour so often is found to adde at the end of his Parables to the people, should be used here so repeatedly in every Epistle, they being no Parables, but Epistles sent to each of those Seven Churches in *Asia* respectively: And then, why this *Epiphonema* is sometimes the last close of the Epistle, sometimes not. To which Probleme there is no tolerable Solution in the *Literal* sense of these Epistles. But supposing a *Mysticall* or *Propheticall* sense, there was a necessity of affixing this *Epiphonema*, to shew there was a farther sense intended then that of the *Letter*: and also, that sometimes this *Epiphonema* should come last of all, (as in the four last Epistles,) that the Promise to the Conquerour, *to him that overcomes*, might be more certainly understood to be of a proper *Propheticall* or *Politick*

liticall sense, not merely *Theologicall*, *Moral* or *Spiritual*; as has been abundantly declared in the Exposition.

9. We might have drawn many more Questions and Solutions from the consideration of the *Letter*, and of this *Hypothesis* we go upon, to shew its solidity and fitnesse, but that we hold it needlesse, having produced so many already: which jointly considered, with the perpetuall easinesse and naturalnesse of the whole Exposition of all the Epistles, and the exact Correspondency of the Names of the Churches to the Events of the successive Intervalls of the true Catholick Church which they represent, one would think they should not fail fully to satisfie any unprejudiced Peruser of our Exposition of these Epistles, touching the truth thereof. But I am abundantly taught by Experience, that both the finding out, and receiving of Divine Truths found out by others, is a special gift of God. And therefore to him alone be the Glory for ever and ever, Amen.

THE END.

1669
M83

Imprimatur.

Sam. Parker.

ERRATA.

In the Pref. to the Exposit. pag. 4. l. 2. Interims, *read*, in terms.

In the Exposit. p. 11. l. 1. r. the Church in *Thyatira*. p. 53. l. 21. r. in *Thyatira*. p. 107. l. 26. r. event.

In the Antidote. p. 11. l. ult. for at, r. all. p. 27. l. 17. r. impossible,
or. p. 91. l. 24. r. *isponemus*.

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140 p.

A N
EXPOSITION
OF
THE SEVEN EPISTLES
TO
THE SEVEN CHURCHES;

Together with
A
Brief Discourse of IDOLATRY;
with Application to the Church
of ROME.

By HENRY MORE D.D.

PROV. 12. 19.

*The lying tongue is but for a moment: but
the lip of Truth shall be established for
ever.*

London, Printed by James Fleisher. 1669.



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IDOLATRY
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With

Application to the Doctrine of the Council of *TRENT*, and for the putting a stop to the *Romish* Infection.

MATTH. 4. 10.

Thou shalt worship the Lord thy God, and him onely shalt thou serve.

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By [Name]

With

Application to the
Church of England
and the
State of the
Church of England
in the
Year 1711.

Printed by [Name]
at the [Name] in [Name]

To the Reader.

Reader,

1. **I** Suppose thou wilt expect something should be said of this ensuing Discourse also, though it needs not be much. The occasion of writing it, and the fitnessse of joyning it to the foregoing Exposition of the seven Churches, will discover themselves to thee in the perusing of the Treatise it self.

I must confess I have treated of this Argument elsewhere, namely, in my * Mysterie of Iniquity. But it is a Subject of that great Importance, that it deserves an entire Treatise apart by it self, and that girt up in the most close and convictive method that may be: that those that are sanable or preservable from this dreadfull sin of Idolatry may finde the efficacy of our Antidote; and those whose minds it cannot alter may (however) be found without excuse. And there is this considerable here above
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* Part 1.
Book 1.
Ch. 5. to
the 17.
Chap.

To the Reader.

what I have done already on this Subject, that here is such an expresse Application made of the Theorie to the grosse Errours in this point and foul Mispractices of the Church of Rome.

2. Those of ours that speak the most favourably of that Church cannot but declare them guilty of Material Idolatry, as they call it. And questionlesse there must be something among them very like that great Sin, if there be any truth or sense in the Visions of that Divine Volume of the Apocalypse. For the order of things and demonstration of the Synchronisms do necessarily cast those Visions that represent the concerned as Idolatrous (Chap. 13. and 17.) upon the Church of Rome, (as also Ch. 2. v. 14—20;) and they can belong to none else in the Prophetical scope of the Visions, Time and Place and the Order of things having so unavoidably fixed them upon her. Wherefore even according to Divine suffrage they are guilty of Idolatry in one sense or other, or come so nigh it, that the Spirit of God in a jealousy, to exaggerate their
their

To the Reader!

their Wantonness, speaks to them as such, to deterre them from those suspected ways, and dangerous approaches to so horrible a Crime.

And grant it were but thus, yet both in the Vision of the * Seven Churches, and in that of the * Whore of Babylon, the people of God are expressly called unto and encouraged and commissioned to forsake the Church of Rome's Communion. So that the Protestants have not the least guilt of Schism upon them for leaving her, no not upon this more favourable Supposition.

* Apoc. 2.

20.

* Apoc. 18.

4.

3. But, alas! alas! this smooth Hypothesis is but a pleasing Dream arising from the softnesse and sleepinesse of the carnal minde, and the love of those things that must passe away as a Dream or Phantasm of the night. Let God be true, and every man a liar, as the Apostle speaks. And truly the Spirit of God would scarce speak true, if what is spoken of Idolatry so broadly and so expressly in those Visions (insomuch that they have been understood of the Heathen Idolatry even for this very reason

Rom. 3. 4.

To the Reader.

reason by learned and able Interpreters) should, now we are necessitated to understand them of Rome Christian in her apostatized condition, not amount to the Charge of any proper and formal Idolatry at all.

4. But the desperatenesse of their case is, that if they were not represented by these Visions as Idolatrous, that is to say, if these Visions had never been writ, or now they are writ, though they were to be understood of some others, and not of the Church of Rome; yet appealing to the nature of the thing, to the true Notion of Idolatry properly and formally so called, and to the acknowledged Doctrine of their Church expressed in the Council of Trent, and their universal Practices abetted by publick Authority, this alone is sufficient to demonstrate them to be Idolaters properly so called. Which is the scope of this present Treatise.

5. Which therefore doth confirm and corroborate, and place beyond all exception, the Orthodox Protestant Interpretations of those Visions that concern

To the Reader.

cern the Church of Rome : which in this last Age have been made so clear, and every way so natural and congruous, that this one thing granted of their Idolatry, there cannot be the least scruple of the truth and congruity of the rest of the Applications.

6. And I cannot but adore the faithfulness of Divine Providence, that has furnished his Church with these Oracles to be the Guide of the Faithfull in these latter Ages, which are as it were the dregs of those times which the Spirit of Prophecy has set no good character upon; wherein there is such an Inundation of Wickednesse and Prophanenesse, that there is scarce any Faith to be found upon earth. But that Church which has deluded the world with so many Fictions could never forge those Prophecies that are so punctually true, and so cuttingly set out all her grosse Miscarriages, and as expressely foretell her Ruine, unlesse she will humble her self, and pluck in her horns, lay aside her bold boasts of Infallibility, and be content to be taught to cast away her Idols, and be

To the Reader.

cured of her Dropsie and unnatural thirst after the bloud of the Saints and the bloud of the Martyrs of Jesus.

7. Nor can I on the other side sufficiently admire the stupidity of some of our own, and their grosse ingratitude to Divine Providence, that have so slight a regard to a Book of that mighty weight and moment as the Apocalypse is, and think it such a subject, as that any good Wit must needs mis-place his time if he meddle with it: which is more then a Pagan irreverence to so holy and so important Oracles. The Romans of old had another esteem for the Verses of the Sibylls: *Nihil enim ita custodiebant neque sanctum neque sacrum quemadmodum Sibyllina Oracula*, as Dionysius Halicarnassensis testifies. And it was an high honour to be the Keepers, much more the right Expounders, of them. But that which God of his mercy offers to all, such is either the idleneſſe, frivolousness or profaneneſſ of the spirits of men, that it is scarce accepted of any.

8. The truth is, most men are loath to be *μάντις κακῶν*, to be messengers of
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ill news to the greatest, that is to say, to the corruptest, part of Christendome; but rather affect the glory and security of being accounted of so humane, of so sweet and ingratiating a temper, as that they can surmize well of all mens Religions; and so think to conciliate to themselves the fame of either civil and good Natures, or of highly-raised and released Wits, (though it be indeed but a spice of the old abhorred Gnosticism,) that can comply with any Religion, and make a fair tolerable sense of all.

9. But these are such high strains of pretense to Wit or Knowledge and Gentility as I must confess I could never yet arrive to, nor I hope ever shall: though I am not in the mean time so stupid in my way, as to think I can write thus freely without offence. And yet on the contrary, I can deem my self no more uncivil then I do him that wrings his friend by the nose to fetch him out of a Swoound.

10. I am not insensible how harsh this charge of Idolatry against the Church of Rome will sound in some ears, especially it being seconded with that other

To the Reader.

2 Cor. 4.
13.

Prov. I. 17.

2 Pet. 2.
19.

of Murther, and that the most cruel and barbarous imaginable, and finally so severely rewarded with an impossibility of Salvation to any now, so long as they continue in Communion with that Church. But, I believed, therefore I spake, and have no reason to recall my words, or to have concealed the truth, that their fishing may become lesse successfull in these parts; and that it may be with my Countrey-men according to that in Salomon, Surely in vain the net is spread in the sight of any bird. And therefore this is to open their eyes, that they may see what snares of destruction are laid for them; and how those that promise others liberty are themselves the servants of corruption; and how they that take upon them to be the onely Absolvers from sin are themselves held fast in the snares of eternall death, and do as necessarily illaquate all others therein whom they proselyte to their Religion: so far are they from giving them any effectual Absolution.

II. I doubt not but many will be prone to cry out, This is a very rude piece

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piece of *Uncharitableness* to all *Romanists*. But I say, it were a most perfidious kinde of Civility, even to them themselves, (to say nothing of the Injury to our Church and Countrey,) to declare otherwise. But if this be the main *Oidium* that sticks upon so true and usefull a Conclusion, that it is so far estranged from the spirit of Charity, hear but this brief Parable, Reader, and then I will leave it to thy self to judge, and conclude.

There was a certain Knight bravely mounted, as it might seem, and in goodly equippage, in bright armour, a rich scarf about his shoulders, and a large plume of feathers in his Helmet, who was bound for the Castle of Health, seated on an high Hill, not unlike to the *Domicilium Salutis* in Cebes his Table, which therefore he easily kept in his eye. But the way he was in being something stony and rough, and leading not so directly as he thought to the desired Castle, he diverted out of the way, and descended into a green Plain; but not knowing whether it was all passable to the Castle, called to some *Loyters* there

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in the field, to enquire of them; who came right willingly to the Knight, scraping many legs to him, and desiring him to tell his demands.

12. *There was an old Shepherd likewise not far off, who, by that time this idle people had got to the Knight, had come down to him also. Friends, said he, to those men he called, Is the way passable and safe through this green Plain to yonder Castle? pointing to the Castle of Health with his Warder. Very safe, may it please your Worship, said they; and, shrugging their shoulders, and scraping many legs, asked a Largeesse of the Knight, pretending they had been at common work not far off. Whereupon the Knight put his hand into his pocket, and gave them liberally. But are there no Bogs, said he, nor Lakes betwixt this and the Castle? Some small inconsiderable Sloughs it may be, said they; but you will meet with the Holy Society of the Wipers every-where, who will be ready to wipe you as clean as a Clock before you come at the Castle. And being so excellently well mounted as we see you are,*

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are, namely, upon that famous Steed renowned over all the world, the infallible-footed Aplanedo, so good an Horse as that he never stumbles, your Worship need fear no disaster at all: Besides, the Beast, God blessè him, has a Nose like any Hound, and by a miraculous sagacity, without any Reason or humane Literature, with an unerring certainty he can smell out the right way, and so secure you from all danger. To say nothing how excellent he is at the swimming any water, and how he can tread the very air, he is so high-metall'd and light-footed. Onely be sure to keep fast in the Saddle.

And then, Sir Knight, said the Shepherd, if the wind blow fair, the plumes in your Helmet may help to support you both; but if not, some Angel from Heaven may take you by the Crest of your Helmet, as he did the Prophet Habakuk by the hair of his head, when he carried him through the air from Judæa into Babylon.

13. The Knight looking back, (for he was not aware of the Shepherd at

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this time,) What comedied of a man is
this, said he, that talks thus pounciful-
ly? Alay it please your Worship, he is
a Shepherd, said they, and has a Flock
on yonder little Hill hard by; but he is
one of the most self-conceited old fools
that ever your Worship met with in all
your days: he thinks that all skill
and knowledge lies within the compasse
of his bald pate and wrinkled fore-head,
though few or none are of the same
opinions with himself. Sir Knight,
said the Shepherd, I pretend to no
skill nor knowledge but what is certain-
ly within mine own ken; but what I
know, I love to speak freely. And I
tell you, Sir Knight, unlesse you be stark
staring mad you will never follow these
mens counsels, nor venture over this
Moor to that Castle: for you will be
swallowed up horse and man into a fa-
thomlesse Lake of ill-sented mire, for
all the vice nostrills of Aplanedo. You
was in a more hopefull way before,
though something rough; but it is so
streight before you come at the Castle, that
you could never have got through, un-
lesse

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lesse you had left Aplanedo behind you. He's an old cholerick Dotard, said those other fellows; be but sure to keep the Saddle, and we dare warrant your Worship, (our lives for yours) that Aplanedo will carry you safe through all dangers.

Wherefore upon the renewall of the high conceit the Knight had before of his Steed, and those confident Animations of his mercenary Counsellors, he set on in a direct line toward the Castle over this Moor; the Shepherd looking after him to see the event. But the Knight had not rid two or three bowshots from the place, but the Shepherd saw them suddenly sink horse and man into the ground, so that they were both buried alive in the mire.

14. Whereupon fetching a deep sigh after so Tragicall a spectacle, he returned with a sad heart and slow pace towards his Sheep on the top of the Hill, drailing his Sheephooke behinde him, as they do their Spears at the Funeral of a Souldier: whom his Dog followed with a like soft pace, hanging down his head,
and

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and letting his tail flag, as if he had a minde to conform to both the sorrows and postures of his Master. But those other false Companions had somewhat before this got to a lone Alehouse not far off, to spend the Knight's Largeesse merrily with a bonny young Hostesse, and in plenty of good Ale and Cakes to celebrate his Funerall.

15. Now, Reader, I dare appeal to thy judgement which of these parties, the old free-spoken Shepherd, or those mercenary Flatterers, had the greater share of Charity; and to determine with thy self in what a sad condition those of the Church of Rome are, who, having the opportunity of being better instructed, as the Knight had, are yet led away captive by such cunning Deceivers. Which is the main State of the Controversie. If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin, saith our blessed Saviour, in the Gospel. The rest of the Riddle, Reader, I leave to thine own unravelling, and bid thee Farewell.

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ANTIDOTE
AGAINST
IDOLATRY.

CHAP. I.

What is Idolatry according to Divine Declaration.

I. **T**HERE are two ways in general of discovering what is or ought to be held to be Idolatry amongst Christians; the one, Divine Declaration, the other, clear & perspicuous Reason: Which though they may haply reach the one no farther then the other, that is to say, that whatsoever may be concluded to be Idolatry by Divine Declaration, the same may also by unprejudiced

ced Reason, and *vice versa*; yet their joint concurrence of Testimony is a greater assurance to us of the truth; and two cords twisted together are stronger then either single. Wherefore we will make use of both, and begin with Divine Declaration first.

2. The first Conclusion therefore shall be, That as in civil Governments it is the Right of the Supreme power to define and declare what shall be or be held to be Treason, and punishable as such: so it is most manifestly the Right of God *Almighty*, who is also infinitely *good* and *wise*, to define and declare to his people what shall be or be held to be Idolatry, which is a kind of Treason against God, or *crimen læsæ majestatis Divinæ*. And what is thus declared Idolatry by God is to be held by us to be such, though the Ludicrousness and Fugitiveness of our wanton Reason might otherwise find out many starting-holes and fine pretences to excuse this thing or that action from so foul an Imputation.

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But as in civil affairs the declaring such and such things to be Treason does in a Politicall sense make them so *ipso facto* : so God's declaring such and such things to be Idolatry, they do to us *ipso facto* become Idolatry thereby : though to an ordinary apprehension, perhaps, neither this would have seemed Treason, nor that Idolatry, without these antecedent Declarations. But where the Law-giver is *infallible*, there is all the reason in the world we should submit not onely to his Power, but to his Judgement in the Definitions of things, and rest sure that that is Idolatry which he has thought fit to declare so to be.

3. The second Conclusion ; That what is declared Idolatry by God to the *Jews* ought to be acknowledged Idolatry by us Christians. The ground of this Conclusion is fixed in the nature of the Christian Religion. For *Christianity* being a far more spiritual Religion then that of *Judaism*, and therefore abhorring from all Super-

perstition, there cannot be the least Relaxation to the most rancid of all Superstitions, Idolatry it self. Wherefore whatsoever was accounted Idolatry amongst the *Jews*, and so defined by a Divine Law, must be reckoned much more such under Christianity, there being not the least pretence for any Relaxation.

Exod. 31.
18.

Besides, there was nothing under the *Jews* (or can by any people be) rightly deemed Idolatry, but it is carefully enough cautioned against and plainly forbid in the first and second Commandments of the Decalogue. But the whole Decalogue is Moral, and so declared by God, in that it is said to be writ by his own finger on the Tables of stone, (which are Symbols of the permanent substance of our Souls, on which all the general Precepts of Morality are ingraven as innate Notions of our Duty.) And therefore it is hereby intimated that the Precepts of the Decalogue are just and fitting, not onely νόμος, but οὐσία, not onely by
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an externall Law, but engrafted in our very Nature and Reason; and that the root and ground of them will easily be fetch'd from thence.

To which you may adde, That it were a very immethodicall and heterogeneous Botch, unworthy of the Wisedome of God and of his Servant *Moses*, whenas all the rest of the Decalogue is Moral, to phansy one or two of the Commandments of another nature. This is so rash and gross a Reproach to the Divine Wisedome as truly, in my judgement, seems unexcusable.

But besides this, The Morality of the Decalogue is also acknowledged by the Church, it making part of their Liturgie every-where, and we begging an ability of obeying the Second Commandment as well as the rest: and *Christ* also refers to the Decalogue for eternall life.

Mark 10.
18, 19.

And lastly, It seems as it were singled from all the rest of *Moses* Laws, as a lasting and permanent Law to the Church of God, (whence it is entred

tred into our very Catechisms,) never to be abolished, or rather vigorously to be kept in force, for the Second Commandment's sake particularly, that it might strongly bear against those Invitations to Idolatry that may seem to offer themselves in the nature of our Religion, or reclaim the Church from it when they were fallen into it, as well as it was to keep back the *Jews* from joyning in Worship with their Idolatrous neighbors round about them. Wherefore all manner of Idolatry being cautioned against by the Moral Decalogue given to the *Jews*, there are no kinds thereof that ought to be entertained or allow'd of by any Christians.

4. The third Conclusion; That what-ever was Idolatry in the Heathen, the same is Idolatry in us, if we commit it. The reason of which Assertion is this, Because the Heathen had not so express a Declaration from God against all manner of Idolatry as the *Jews* and Christians have :

have : and therefore where-ever they are guilty of Idolatry ; the *Jew* and *Christian*, if they doe the like things, are much more.

The fourth Conclusion ; The Idolatry of the Pagans consisted in this, *viz.* in that they either took something to be the supreme God that was not, and worshipped it for such ; or else worshipped the supreme God in an Image ; or gave religious Worship, that is to say, erected Altars, Temples and Images, offered Sacrifice, made Vows to, and invoked, such as they themselves knew not to be the supreme God, but either the Souls of men departed, or other *Demons*, or else particular Appearances or Powers of Nature.

The fifth ; That both Divine Declaration and the common Consent of Christendome do avouch to us, that all the aforesaid Pagan Modes of Idolatry practised by them were in those Pagans practices of Idolatry. And therefore, by the third Conclusion, they must be much more

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so in either the *Jew* or *Christian*.

5. The sixth; That giving religious Worship, that is to say, erecting Temples, building Altars, Invoking, making Vows, and the like, to what is not the supreme God, though not as to him, but as to some inferiour helpfull Being, is manifest Idolatry. This is plain out of the precedent Conclusion; and may be farther confirmed from this Consideration, That Idolatry was very rare amongst the Nations, especially the *Romans*, if this Mode of Idolatry be not truly Idolatry. And scarce any thing will be found Idolatry amongst them, but taking that to be the supreme God which is not, and worshipping it for such. But if any Being on this side the supreme God may be worshipped with religious Worship void of Idolatry, all things may, though some more non-sensically and ridiculouly then others. Wherefore to use any of the abovesaid Modes of Worship to what is inferiour to the supreme Being, though not as to the supreme Being,

Being, must be Idolatry; or else the *Roman* Paganism it self is very rarely, if at all, chargeable therewith, they having a Notion accurate enough of the supreme God, and distinct enough from their other Deities; so that unlesse they chance to worship him in an Image, they will seldome be found Idolaters, or rather never, according to the opinion of some, who say, none that have the knowledge of the one true God can be capable of Idolatry.

6. The seventh; That to sacrifice, burn Incense, or make any religious Obeisance or Incurvation to an Image in any wise, as to an Object of this Worship, is Idolatry by Divine Declaration. This is manifest out of the second Conclusion and the first, as may appear at first sight. For it is plainly declared in the second Precept of the Decalogue touching Images, *Thou shalt not bow to them, nor worship them*: Of which undoubtedly the sense is, They shall not be in any wise the Object of that

Worship which thou performest in a religious way, whether by Bowing down to them, or by what other way soever. For the second Commandment certainly is a Declaration of the mind of God touching religious Worship, let the Ceremonies be what they will.

The eighth; That to erect Temples, Altars, Images, or to burn Incense, to Saints or Angels, to invoke them, or make Vows to them, and the like, is plain Idolatry. This is apparent chiefly out of the third, fourth, fifth and sixth Conclusions of this Chapter. For the Pagans *Demons* exquisitely answer to the Christians Saints and Angels in this point; saving that this spiritual Fornication is a Rape upon our Saints and Angels, but simple Fornication in the Heathen with their impure *Demons*.

The ninth; Religious Incurvation towards a Crucifix, or the Host, or any Image, as to an Object, and not a mere unconsidered accidental Circumstance, is Idolatry. This is manifest

Chap. I. *against Idolatry.*

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nifest out of the seventh and eighth Conclusions. But the Worship of *Latria* exhibited to the Host upon the opinion of Transubstantiation is Idolatry by the third and fourth.

7. Conclusion the tenth; To use on set purpose in religious Worship any Figure or Image onely *circumstantially*, not *objectively*, but so as to bow towards it, or to be upon a man's knees before it with Eyes and Hands devoutly lifted up towards it, but with an intention of making it in no sense any Object of this religious Worship, yet if this were in a Country where men usually and professedly do, it were notwithstanding for all this intention a grosse piece of Idolatry.

But if the whole Countrey should conspire to make this more plausible sense of those Incurvations and Postures; admit we might hope it were not Idolatry, yet it would be certainly a most impious and wicked Mocking of God, and eluding his minde in the second Commandment, (that nat-

naturally implies the forbidding any Worship or Incurvation toward Images in a way of Religion,) and a crime as scandalous and near to Idolatry as the going into bed to another man's Wife, with chaste pretensions, would be to grosse Adultery.

Nay, indeed, it is very questionable, if he knowingly and deliberately put himself into these postures before an Image, whether the Image will not be the Object of those Postures and Incurvations whether he will or no. Or rather it seems plain, beyond all questioning, that it will be so. For there is a corporeall Action significative of Honour and Respect corporeally (though not mentally) directed towards and received by the Image, and this at the choice of the Religionist, which intitles him to the fact.

But we need not labour much touching this last Conclusion, the two former abundantly convincing the Church of *Rome* of multifarious Idolatries, if they will stand
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to Divine Definitions, or the Declarations of Holy Scripture touching this Point.

CHAP. II.

What is Idolatry according to the Determination of clear and free Reason.

I. **W**E will now try how obnoxious the *Romanists* are out of the plain Definitions and Determinations of free and clear Reason. In which Method let us set down for

The first Conclusion, That Idolatry is a kinde of Injustice against God. That this is true, may appear from that Definition of Religion in *Tully*, who defines it *Justitiam adversus Deum*. Which is not the sense of *Tully* onely, but the very voice of Reason and Nature. And therefore Idolatry being one kinde of Irreligion or Impiety, it must needs include

in it a kind of Injustice against God.

2. The second Conclusion; That Idolatry is a very sore and grievous Disease of the Soul, vilely debasing her and sinking her into *Sensuality* and *Materiality*, keeping her at a distance from the true sense and right knowledge of God, and leaving her more liable to bodily Lusts: That the natural tendency of Idolatry is this, and yet the Souls of men, in this Lapsed state, are naturally prone to so mischievous a Disease, as both History and daily Experience do abundantly witness. See the Mischiefs of Idolatry in my *Mystery of Iniquity*, Part I. Lib. I. Ch. 16.

Nor can it infringe the truth of this Conclusion, that a man, retaining still the true Notion of God according to his Divine Attributes, may, according to a sense of his own, bow down toward a corporeall Object of worship. For he must retain it by force against such a Practice as would and does naturally debauch the users of it. And besides, if he had really the
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Life of God in him as well as the Notion of him, he would feel such Actions grate against his heart, and perceive how they would invade and attempt the abating and extinguishing the more true and pure sense of God and of his Worship, and seduce the Soul to externall Vanity.

But suppose a man or two could keep their minds from sinking down from a right Notion of the Deity; yet they are as guilty of Idolatry, if they give religious Worship to corporeall Objects, as he is of Adultery and Fornication that yet uses them so cautiously as neither to impair his bodily Health, nor besott his natural Parts thereby. And therefore, though there may be some few such, yet the Laws against Fornication and Adultery ought notwithstanding to be very sacred to every one, even to those discreeter Transgressours of them, and ever to be obeyed by them, because the Observation of them is of such infinite importance to the Publick,

And

And what we have said of the Worship of God is analogically true of honouring of the Saints, who are best honoured by the remembrance and imitation of their Vertues, not by scraping Legs to or clinging about their Images, which are no more like them then an Apple is to an Oister.

3. The third Conclusion; That those high expressions of the Jealousie of God and his severe Displeasure against Idolatry are very becoming the nature of the thing, and his Paternal care of the Souls of men. This appears from the foregoing Conclusions. For both the Prerogatives and Rights of the Divine Majesty himself are concerned, and also the Perfection, Nobilitation and Salvation of the Souls of men. This we discover by Reason, and our Reason is again more strongly ratify'd by Divine Suffrage.

The fourth; That Idolatry, though it be so hainous a Sin, yet where it is committed most in good earnest does necessarily involve in it Ignorance or Mis-

Mistake, in the Act of Worship or in the Object; they either taking the Object to be God when it is not, or to have some Attribute of God when it has not, or to enjoy some Prerogative of God which yet it does not, or else the Worship not to be Divine when it is; or, lastly, they mistake in the Application of the Worship, thinking they do not apply Divine Worship to an Object when they do.

The fifth; That to be mistaken in the Object of Worship, or in the Kind of Worship, or in the Application, cannot excuse any-thing from being downright Idolatry; forasmuch as none are in good earnest Idolaters without some of these Mistakes.

The sixth; That the peculiar Honour or Worship which is given to God is given to him not so much as his Honour and Worship, as his Due and Right: insomuch that he that does not give it to God, or communicates it to another, does an injury to the Divine Majesty. This is plain,
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and consonant to what was said on the first Conclusion, That Religion is a kinde of Justice towards God. And indeed if Divine Honour was not given to God as his Due and Right, it were no Honour at all, but rather a Benevolence.

4. The seventh ; The Right of that peculiar Honour or Worship we doe to God is grounded either in the nature of his incommunicable Excellencies, or in his Excellencies so far as we know incommunicated to any Creature, or, lastly, in Divine Declaration or Prescription of the ways or Modes of thus or thus worshipping him, which himself has some-time set down.

The eighth ; That any Actions, Gestures or Words directed to any Creature as to an Object, which naturally imply or signifie either the incommunicable or incommunicated Eminencies of God, is the giving that Worship that is the Right and Due of God alone to that Creature, and that Injury against the Divine
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Majesty which is termed Idolatry. The evidence of this Conclusion may appear from hence, because there is no other way of Application of external Worship then by directing such significant Actions, Gestures, or Words, toward such a Being as to an Object.

The ninth; That the using any of those Actions or Gestures, or doing any of those things that the true and supreme God did chuse and challenge in the setting out the Mode of his own Worship, towards or in reference to any Creature as to an Object, this also is that Injury against God which we term Idolatry.

The Reason is this, Because such a mode of Worship does thus manifestly appear to be the peculiar Right of God, which none can transferr to another but God himself. Wherefore this Right having not been communicated by him to any other, whenever such a kind of Worship is used, it must be used to him, and to none else.

Nor

Nor can his dereliction of any such Mode of being worshipped warrant the use of it to any Creature afterwards, because no Creature can be God in those circumstances as he thought fit to institute such a Worship for himself in: For no Creature can be God at all, and therefore never capable of any of those Modes of Divine Worship which God ever at any time instituted for himself. Besides, if this dereliction and disuse of any Mode of Worship might make it competible to a Creature, then might we sacrifice Beeves and Sheep (besides other Services of the Temple) to any Saint or *Demon*.

5. The tenth; An omnipercipient Omnipresence, which does hear and see what-ever is said or transacted in the World, whether considered in the whole, or as distributed into *terrestriall*, *celestiall*, and *supercelestiall*, not onely all these Omnipercipencies but any one of them is a certain Excellency in God, and, for ought we know, incommunicated to any Creature.

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The eleventh; That this Omnipresence or Omnipercipience *terrestriall* is one main ground of that religious Worship due to God which we call Invocation. This is plain, that upon this very ground that God hears and sees (though himself be invisible) what-ever is said or done upon earth, he has the honour of being invoked any-where or every-where, and of having Temples built to him; because he that is omnipresent cannot be absent from his Temple, but is alway there to be invoked.

The twelfth; That if Omnipresence or Omnipercipience, at least *terrestriall*, (if not *celestiall*,) be not communicated to Saints and Angels by God, the Invocation of either is palpable Idolatry. This is manifest from the eighth Conclusion. For Invocation implies an incommunicated Excellency in the Saints or Angels, and so communicates that Right to them that appertains onely to God, and is that Injury against God that is called Idolatry.

So

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So that it is a vain Evasion that pretends that we honour God the more in making him so good to the Saints and Angels, as to bestow this Excellency on them; whenas yet his Wisdome has not thought fit so to doe. For we are so far from honoring him hereby, that we injure him in giving his Right to another; and we dishonour him in presuming he had done wiselier or better in doing what he has not done. Whenas indeed, if he were so lavish in imparting his proper Excellencies to Creatures as some would make us believe he is, to palliate their own Idolatries, it were the next way to make men forget all Applications to God, and to cast him out of their memory, and take up with the more particular Patronages of Saints and Angels.

6. The thirteenth; That our thinking such a Saint or Angel can hear us where-ever we invoke him, is no excuse for our Invocation of him, nor saves us from Idolatry, since all Idolatry committed in good earnest

earnest implies some Mistake, as has been noted in the fourth Conclusion.

The fourteenth; That all the Modes or ways of the Communication of this Omnipercipieny to Saints or Angels are either very incredible; if not impossible, or extremely ridiculous as to any excuse for their Invocation. For the usual Residence of Saints and Angels being *in sede Beatorum*, as the *Roman Church* holds, and that place on the *Cælum Emptæum* above all the Stars, That the Angels and Saints should upon the account of the Exaltedness of their natures see and hear from thence what is done or said from one side of the Earth to the other, is extremely incredible, if not impossible; yea, sufficiently incredible, or rather impossible, though they had their abode on this side of the Moon.

And that they should see all things and transactions, hear all Prayers and Orations, *in Speculo Divinitatis*, is alike incredible; a thing which the

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Humanity of *Christ* himself, though hypostatically united to the Divinity, did not pretend to. But that God should either in this *Speculum* or any otherwise advertise them that such a one prays to them that they would pray to him for that party, is it not at first sight above all measure ridiculous?

And alike ridiculous it is to pray to Saint or Angel, as if they were present and heard our Prayers, when indeed they are absent, and cannot tell that we did pray, unlesse by some Intelligencers. This Devotion is an improper and unnatural act, and shews that we doe that to an invisible Creature which is onely proper to be done to the invisible God; and that therefore it is Idolatry, as giving that right of Worship to others which is onely congruous to him.

7. The fifteenth; That though there were communicated by God to Saints and Angels at least a *terrestriall* Omnipercipieny, yet if he have not communicated the knowledge

ledge thereof to us, as most certainly he has not, the Invocation of them is notwithstanding a very presumptuous invasion of the indubitable Rights of God, and the intrenching upon his Prerogatives, and therefore as to the internall Act no lesse then the Sin of Idolatry.

The Reasons of this Conclusion are, First, That God concealing from us the knowledge of the communication of this Excellency, does naturally thereby intimate that he would not have them invoked, but reserves the Honour of our Invocation of an invisible Power unto himself onely.

Secondly, That whatsoever is not of faith is sin: and therefore the ground of Invocation of Saints or Angels being at least dubitable, their Invocation is sin; and it being about the Rights of God in his Worship, what can it be better esteemed then Idolatry?

Thirdly, This Principle of feigning or groundlesly conceiting, without any Revelation from God, that

any Creatures are capable of such Honours as are God's indubitable Right and Prerogative, is the Forge and Shop, the Palliation and Pretense, for infinite sorts and odly-excogitated varieties of Idolatrous Objects: and therefore so presumptuous and so abominable a Principle, which is the Mother and Nurse of such infinite ways of Idolatry and Injustice against God, even according to humane Reason ought to be declared against as Idolatrous; and, consequently, all the practices thereupon are also to be declared Idolatry, because they spring from a Principle taken up which is such a fundamental piece of Idolatry and Injustice against God, and exposes him to all manner of Idolatrous Injuries.

Fourthly, To dare to doe an act we know not whether it may be Idolatry or no, and this needlessly, our Conscience not at all compelling us thereto, this is to dare to commit Idolatry; and the daring to commit Idolatry, and so to doe defiance to the
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Majesty of God, what is it less then to be an Idolater? For according to his inward man and the main Morality of the action he is so : As he is morally a Murtherer that, doubting or not knowing but that it is his own Friend, by luck killed his intended Enemy : For the sense is, that rather then not be revenged of his Enemy, he will not stick to kill his dearest Friend.

And finally, This Idolatry is the more discernible and aggravable in the Invocation of Saints or Angels, their Omnipercipency being so extremely incredible, if not impossible or ridiculous, upon any ground, as appears by the foregoing Conclusion.

8. The sixteenth; That the erecting of a symbolical Presence with Incurvations thitherward, the consecrating of Temples and Altars, the making of Oblations, the burning of Incense, and the like, were declared by the supreme God, the God of *Israel*, the manner of Worship due to him,

him, and therefore, without his Concession, this Mode of Worship is not to be given to any else; as appears by Conclusion the ninth.

The seventeenth; That the Pagans worshipping their *Demons*, though not as the supreme God, by symbollicall Presences, Temples, Altars, Sacrifices, and the like, become *ipso facto* Idolaters. This is manifest from the ninth, the fifteenth, and the foregoing Conclusion.

The eighteenth; Though it were admitted that there is communicated to Saints and Angels at least a *terrestriall* Omnipercipency, and that we had the knowledge of this Communication, and so might speak to them in a civil way, though unseen; yet to invoke them in such Circumstances as at an Altar and in a Temple dedicated to them, or at their symbollicall presence, this were palpable Idolatry. The truth is manifest again from the ninth and sixteenth Conclusions.

9. The nineteenth; Incurvati-
on

on in way of Religion towards any open or bare symbollicall Presence, be it what-ever Figure or Image, as to an Object, is flat Idolatry: in the Worship of Saints, Angels and *Demons*, double Idolatry; in the Worship of the true God, single. The reason hereof is resolved partly into the ninth and sixteenth Conclusions, and partly into the nature of Application of Worship. For externall Worship is not any otherwise to be conceived to be apply'd to a symbollicall Presence, but by being directed towards it as towards an Object. Wherefore if religious Incurvation be directed towards any Figure or Image as to an Object, this Figure or Image necessarily receives this religious Incurvation, and partakes with God (if the Image be to him,) in it; which is manifest Idolatry. For the direction of our Intention here is but a Jesuiticall Juggle. And therefore I will set down for Conclusion

The twentieth, That religious Incurvation toward a bare symbollicall

Presence, wittingly and conscienciously directed thither, though with a mental reserve, that they intend to use it merely as a Circumstance of Worship, is notwithstanding real Idolatry.

The Reason is, because an external Action toward such a thing as is look'd upon as receptive of such an Action, (and has frequently received it,) if it be thus or thus directed, will naturally conciliate the notions or respects of Action and Object betwixt these two, whether we intend it or no. And it is as ridiculous to pretend that their motions or actions toward or about such a symbolical Presence are not directed to it or conversant about it as an Object, as it were for an Archer to contend that the Butt he shoots at is not the Scope or Object, but a Circumstance, of his Shooting; and he that embraces his Friend, that his Friend is not an Object, but a Circumstance, of his Embracing. Which are Conceits quite out of the roade of all Logick. See
the

the last Conclusion of the foregoing Chapter.

10. The twenty-first; That the Adoration of any Object which we, out of mistake, conceive to be the true God made visible by hypostatical union therewith, is manifest Idolatry. The Reason is, because Mistake does not excuse from Idolatry, by Conclusion the fourth and the fifth. And in this Supposition we misse of one part of the Object, and the onely part that single is capable of Divine Honour. For God to be disunited from this adored Object is in this case all one as to be absent: For God is not considered nor intended in this act of Adoration but as united with this visible Object. Which respect of Union if it fail, that consideration or Intention also fails, and the Worship falls upon a mere Creature.

In brief, If out of mistake I salute some lively Statue or dead body for such or such a living man, though this Man or his Soul were present, and saw and heard the Salutation, yet I
play

play the fool, and make my self ridiculous, and am conceived not to have saluted him I would : So if I doe Adoration to any Object, suppose the Sun or some Magicall Statue, for the true Deity visible, whenas neither of them are so, I play the Idolater, and make my self impious, and have misfed of the due Object of my Adoration.

II. The twenty-second ; That the Adoration of the Host upon the presumption that it is transubstantiated into the living Body of *Christ* is rank Idolatry. This appears from the precedent Conclusion. To which you may adde, that the *Romanists*, making Transubstantiation the true ground of their Adoration of the Host, do themselves imply, that without it were so their Adoration thereof would be Idolatry. But that it is not so, and that their Ground is false, any body may be as well assured of as he can of any thing in the world : and no lesse assured that they are Idolaters according to their own Supposition.

position and Implication, as *Costerus* indeed does most emphatically and expressly acknowledge it, 'if they be mistaken in their Doctrine of *Transubstantiation*; as we shall hear anon.

The twenty-third Conclusion; That Adoration given to the Host by Protestants or any else that hold not Transubstantiation is manifest Idolatry. The Reason is to be fetch'd from the nineteenth and twentieth Conclusions. For it is religious Veneration towards a bare corporeall Symbol of the Divine Presence, and, to make the Action more aggravable, towards a Symbol that has Imagery upon it, and that of the person that is pretended to be worshipped thereby. What can be Idolatry if this be not?

The twenty-fourth; That the Invocation of Saints and Angels, though attended with these considerations, that both that Excellency we suppose in them, and which makes them capable of that Honour, is deemed finite, and also (be it as great as it will)

will) wholly derived to them from God, yet it cannot for all this be excused from grosse Idolatry. This is clear from the seventh, eighth, tenth, and so on till the sixteenth Conclusion. For though this Excellency be supposed finite, yet if it be so great as that it is no-where to be found but in God, it is his Right onely to have such Honours as suppose it. And though it be deemed or conceived to be derived from God, yet if it be not, we give an uncommunicate Excellency to the Creature, and rob God of his Right and Honour. And, lastly, though this Excellency were communicated, but yet the Communication of it unreveal'd to us, it were a treasonable Presumption against the Majesty of God, thus of our own head to divulge such things as may violate the peculiar Rights of his Godhead, and (for ought we know) fill the world with infinite bold examples of the grossest Idolatry: and therefore all our practices upon this Principle must be Idolatrous, and
Trea-

Treasonable against the Divine Majesty. Consider well the fifteenth Conclusion.

12. The last Conclusion; That this pretended Consideration, that where *Christ* is corporeally present, Divine Worship is not done to his Humanity, but to his Divinity, and that therefore, though the Bread should not prove transubstantiated, the Divine Worship will still be done to the same Object as before, *viz.* to the Divinity, which is every-where, and therefore in the Bread; this will not excuse the Adoration of the Host from palpable Idolatry.

For first, That part of the Pretense that supposes Divine Worship in no sense due or to be done to *Christ's* Humanity is false. For it is no greater presumption to say, that in some sense Divine Worship is communicable to the Humanity of *Christ*, then, that the Divinity is communicated thereto. In such sense then as the Divinity is communicated to the Humanity, which are one by hypo-
sta-

staticall Union; may Divine Worship also be communicated to it; namely, as an acknowledgement that the Divinity with all its adorable Attributes is hypostatically, vitally and transplendently residing in this Humanity of *Christ*. Which is a kinde of Divine Worship of *Christ's* Humanity, and peculiar to him alone, and due to him, I mean, to his Humanity, though it be not God essentially, but onely hypostatically united with him that is; and does as naturally partake of Religious or Divine Worship in our Addresses to the Divinity, as the body of an eminently-vertuous, holy and wise man does of that great Reverence and civil Honour done to him for those Excellencies that are more immediately lodged in his Soul.

Which Honour indistinctly passes upon the whole man: And as the very bodily Presence of this vertuous person receives the civil Honour, so in an easie Analogy doth the Humanity of *Christ* receive the Divine; but both as partial Objects of what they

they do receive, and with significati-
on of the state of the whole case, viz.
that they are united, the one with the
Divinity, the other with so vertuous
a Soul. Hence they both become
due Objects of that entire externall
Worship done towards them, to the
one civil, to the other Divine.

And therefore, in the second place,
it is plain, that there is not one and
the same due Object capable of Reli-
gious Worship in either Supposition,
as well in that which supposes the
Bread transubstantiated, as in that
which supposes it not transubstantia-
ted. For in the former it is the true
and living corporeall Presence of
Christ, whose whole *Suppositum* is, as
has been declared, capable of Divine
Honour; but in the latter there is
onely, at the most, but his symboli-
call Presence, whose Adoration is I-
dolatry, by the nineteenth, twentieth
and twenty-first Conclusions.

And lastly, The pretending that
though the Bread be not transubstan-
tiated, yet the Divinity of *Christ* is
there,

there, and so we do not misse of the due Object of our Worship; this is so laxe an Excuse, that it will plead for the warrantableness of the *Laplanners* worshipping their Red cloth, or the *Americans* the Devil, let them but pretend they worship God in them. For God is also in that Red cloth and in the Devil in that Notion that he is said to be every-where: Nay, there is not any Object in which the ancient Pagans were mistaken, in taking the Divine Attributes to be lodged there, whether Sun, Heaven, or any other Creature, but by this Sophistry the worshipping thereof may be excused from Idolatry. For the Divine Attributes, as God himself, are every-where.

To direct our Adoration toward a supernatural and unimitable Transplendency of the Divine Presence, or to any visible corporeall nature that is hypostatically united with the Divinity, most assuredly is not that sunk and sottish, that dull and dotardly sin of Idolatry. For, as touching this latter,

latter, to what-ever the Divinity is hypostatically united, or (to avoid all cavill about terms) so specially and mysteriously communicated as it is to *Christ*, the Right of Divine Worship is proportionably communicated therewith, as I have already intimated. And as for the former, That through which the Divine Transplendency appears is no more the Object of our Adoration, then the diaphanous Air is through which the visible Humanity of *Christ* appears when he is worshipped.

But the Eucharistick Bread being neither hypostatically united with the Divinity, nor being the *Medium* through which any such supernatural Transplendency of the Divine Presence appears to us, Adoration directed toward it cannot fail of being palpable Idolatry. For the Eucharistick Bread will receive this Adoration as the Object thereof, by Conclusion the nineteenth and twentieth. But the Adoration or any Divine Worship of an Object in which

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Joh. I. 14.

the Divine Attributes do not personally reside, (in such a sense as is intimated in those words of S. John, *And the Word was made flesh,*) but onely locally, as I may so speak, this, according to sound reason and the sense of the Christian Church, must be downright Idolatry.

CHAP. III.

That the Romanists worship the Host with the highest kinde of Worship, even that of Latria, according to the Injunction of the Council of Trent; and that it is most grosse Idolatry so to doe.

I. **A**ND having thus clearly and distinctly evinced and declared what is or ought to be held Idolatry amongst Christians; let us at length take more full notice of some Particulars wherein, according to these Determinations, the Church of Rome will be manifestly found guilty of Idolatry,

Idolatry, and that according to the very Definitions of their own Council of *Trent*. As first, in the Point of the Adoration of the Host, touching which the very words of the Council are, *Latria cultum, qui vero Deo debetur, huic sanctissimo Sacramento in veneratione esse adhibendum*: and again, *Siquis dixerit, in sancto Eucharistiae Sacramento Christum non esse cultu Latria etiam externo adorandum, & solemniter circumgestandum populoque proponendum publice ut adoretur, Anathema sit.*

Concil.
Trident.
Sess. 3. cap.
5.
can. 6.

2. This confident Injunction of grosse Idolatry, as it is certainly such, is built upon their confidence of the truth of their Doctrine of Transubstantiation. For the Chapter of the Adoration of the Host succeeds that of Transubstantiation, as a natural, or rather necessary, Inference therefrom. *Nullus itaque dubitandi locus relinquitur, &c.* That is to say, The Doctrine of Transubstantiation being established, there is no Scruple left touching the Adoration of the

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Host,

Host, or giving Divine Worship to the Sacrament (or *Christ*, as it is there called,) when it is carried about, and exposed publickly in Processions to the view of the people.

But the Doctrine of Transubstantiation being false, it must needs follow, that the giving of Divine Worship to the Host is as grosse a piece of Idolatry as ever was committed by any of the Heathens. For then their Divine Worship, even their *Cultus Latriæ*, which is onely due to the onely-true God, is exhibited to a mere Creature, and that a very sorry one too; and therefore must be gross Idolatry, by the twenty-first and twenty-second Conclusions of the second Chapter.

3. But now, that their Doctrine of Transubstantiation is false, after we have proposed it in the very words of the Council, we shall evince by undeniable Demonstration. *Per consecrationem Panis & Vini conversionem fieri totius substantiæ Panis in substantiam Corporis Christi, & totius substan-*
stan-

Concil.
Trident.
Sess. 3.
cap. 4.

stantia Vini in substantiam Sanguinis ejus; quæ conversio convenienter & propriè à sancta Catholica Ecclesia Transubstantiatio est appellata. And

a little before, cap. 3. *Si quis negaverit in venerabili Sacramento Eucharistiae sub unaquaque specie, & sub singulis cujusque speciei partibus, separatione factâ, totum Christum contineri, Anathema sit.* In which passages it is plainly affirmed, that not onely the Bread is turned into the whole Body of *Christ*, and the Wine into his Bloud, but that each of them are turned into the whole Body of *Christ*, and every part of each, as often as division or separation is made, is also turned into his whole Body. Which is such a contradictory Figment, that there is nothing so repugnant to the Faculties of the humane Soul.

cap. 3.
can. 3.

4. For thus the Body of *Christ* will be in God knows how many thousand places at once, and how many thousand miles distant one from another. Whenas *Amphitruo* rightly expostulates with his Servant *Sofia*, and

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rates him for a Mad-man or Impostour, that he would go about to make him believe that he was at home, though but a little way off, while yet he was with him at that distance from home. *Quo id (malum!) pacto potest fieri nunc uti tu hic sis, & domi?* And a little before, in the same Colloquie with his Servant, *Nemo unquam homo vidit, saith he, nec potest fieri, tempore uno homo idem duobus locis ut simul sit.* Wherein *Amphitruo* speaks but according to the common sense and apprehension of all men, even of the meanest Idiots.

5. But now let us examine it according to the Principles of the learned, and of all their Arts and Sciences, *Physicks, Metaphysicks, Mathematicks* and *Logick*. It is a Principle in *Physicks*, That that internall space that a Body occupies at one time is equal to the Body that occupies it, Now let us suppose one and the same body occupy two such internall places or spaces at once; This Body is therefore equal to those two spaces, which are
double

double to one single space; wherefore the body is double to that body in one single space, and therefore one and the same body double to it self. Which is an enormous Contradiction.

Again, in *Metaphysicks*; The Body of *Christ* is acknowledged one, and that as much as any one body else in the world. Now the Metaphysicall Notion of *one* is, to be *indivisum à se*, (both *quoad partes* and *quoad totum*,) as well as *divisum à quolibet alio*. But the Body of *Christ* being both in Heaven, and, without any continuance of that body, here upon Earth also, the whole body is divided from the whole body, and therefore is entirely both *unum* and *multa* : which is a perfect Contradiction.

6. Thirdly, in *Mathematicks*; The Council saying that in the separation of the parts of the *species*, (that which bears the outward show of Bread or Wine,) that from this Division there is a parting of the whole, divided into so many entire Bodies

of *Christ*, the Body of *Christ* being always at the same time equal to it self, it follows, that a part of the Division is equal to the whole, against that common Notion in *Euclide*, That the Whole is bigger then the Part.

And, lastly, in *Logick* it is a Maxime, That the Parts agree indeed with the Whole, but disagree one with another. But in the abovesaid Division of the Host or Sacrament the Parts do so well agree, that they are entirely the very same individuall thing. And whereas any Division, whether *Logicall* or *Physicall*, is the Division of some one into many; this is but the Division of one into one and itself, like him that for brevity sake divided his Text into one Part.

To all which you may adde, that, unlesse we will admit of two *Sofia's* and two *Amphitruo's* in that sense that the mirth is made with it in *Plautus* his Comedy, neither the Bread nor the Wine can be transubstantiated into the intire Body of *Christ*. For this
im.

implies that the same thing is, and is not, at the same time. For that individual thing that can be, and is to be made of any thing, is not. Now the individual Body of *Christ* is to be made of the Wafer consecrated, for it is turned into his individual Body. But his individual Body was before this Consecration. Wherefore it was, and it was not, at the same time. Which is against that fundamental Principle in *Logick* and *Metaphysics*, That both parts of a Contradiction cannot be true; or, That the same thing cannot both be, and not be, at once.

Thus fully and intirely contradictory and repugnant to all Sense and Reason, to all indubitable Principles of all Art and Science, is this Figurement of Transubstantiation; and therefore most certainly false. Reade the ten first Conclusions of the brief Discourse of *the true Grounds of Faith*, added to the *Divine Dialogues*.

7. And from Scripture it has not the least support. All is, *Hoc est corpus*

* See Paul.
Fag. upon
Deut. 8. 10.

pus meum, when *Christ* held the Bread in his hand, and after put part into his * own mouth, (as well as distributed it to his Disciples:) in doing whereof he swallow'd his whole Body down his throat at once, according to the Doctrine of this Council, or at least might have done so, if he would. And so all the Body of *Christ*, Flesh, Bones, Mouth, Teeth, Hair, Head, Heels, Thighs, Arms, Shoulders, Belly, Back, and all, went through his Mouth into his Stomach; and thus all were in his Stomach, though all his Body intirely, his Stomach excepted, was still without it. Which let any one judge whether it be more likely, then that this saying of *Christ*, *This is my Body*, is to be understood figuratively; the using the Verb substantive in this sense being not unusual in Scripture; as in, *I am the Vine*; *The seven lean Kine are the seven years of Famine*; and the like: and more particularly, since our Saviour, speaking elsewhere of eating his flesh and drinking his blood, says plainly,

John 15. 5.
Gen. 41.
27.

plainly, that *the words he spake, they were spirit, and they were truth*, that is to say, a spiritual or ænigmaticall truth, not carnally and literally to be understood. Joh. 6. 63.

And for the trusting of the judgement of the *Roman Church* herein, that makes it self so sacrosanct & infallible, the Pride, Worldliness, Policy & multifarious Impostures of that Church, so often and so shamelessly repeated and practised, must needs make their Authority seem nothing in a Point that is so much for their own Interest, especially set against the undeniable Principles of common Sense and Reason, and of all the Arts and Sciences God has illuminated the Mind of man withall. Consider the twelfth Conclusion of the above-named Treatise, together with the other ten before cited. Wherefore any one that is not a mere Bigott may be as assured that Transubstantiation is a mere Figment or enormous Falsehood, as of any thing else in the whole world.

8. From

8. From whence it will unavoidably follow, and themselves cannot deny it, that they are most grosse and palpable Idolaters, and consequently most barbarous Murtherers, in killing the innocent Servants of God for not submitting to the same Idolatries with themselves. *Costerus* the *Jesuite* speaks expressly to this Point, (and consonantly, I think, to the Suppositions of the Council;) viz. That if their Church be mistaken in the Doctrine of Transubstantiation, they *ipso facto* stand guilty of such a piece of Idolatry as never was before seen or known of in the world.

Francisc.
Coster.
Eachivid.
Contravers.
cap. 12.

For the errours of those, saith he, were more tolerable who worship some golden or silver Statue, or some Image of any other Materials, for their God, as the Heathen worshipped their Gods; or a red Cloth hung upon the top of a Spear, as is reported of the Laplanders; or some live Animal, as of old the Egyptians did; then of these that worship a bit of Bread, as hitherto the Christians have done all over the world
for

for so many hundred years, if the Doctrine of Transubstantiation be not true.

What can be a more full and expresse acknowledgement of the gross Idolatry of the Church of *Rome* then this, if Transubstantiation prove an Error? Then which notwithstanding there is nothing in the world more certain to all the Faculties of a man; as is manifest out of what has been here said. And therefore the *Romanists* must be grosse Idolaters, from the second, third, fourth, seventh and ninth Conclusions of the first Chapter, and from the fourth, fifth, eighth, ninth, twenty-first, twenty-second and twenty-fifth of the second Chapter. All these Conclusions will give evidence against them, that they are very notorious Idolaters.

9. And therefore this being so high and so palpable a strain of Idolatry in them touching the Eucharist, or the eating the Body and drinking the Bloud of *Christ*, wherein *Christ* is offered by the Priest as an Oblation, and the People feed upon him as in a
Feast

Feast upon a Sacrifice, which is not done without Divine Adoration done to the Host, according to the precept of their Church; This does hugely confirm our sense of the eating of things offered unto Idols in the Epistle to the Churches in *Pergamus* and in *Thyatira*, this worshipping of the Host being so expressly acknowledged by the Pope and his Clergy, and in that high sense of *Cultus Latriæ*, which is due to God alone. And therefore it is very choicely and judiciously perstringed by the Spirit of Prophecy above any other Modes of their Idolatry, it being such a grosse and confessed *Specimen* thereof, and such as there is no Evasion for or Excuse.

*Hoc teneas vultus mutantem Protea
modo.*

CHAP.

CHAP. IV.

The grosse Idolatry of the Romanists in the Invocation of the Saints, even according to the allowance of the Council of Trent, and the authorized practice of that Church.

1. **B**UT we will fall also upon those Modes of Idolatry wherein the Church of *Rome* may seem less bold; though indeed this one, that is so grosse, is so often and so universally repeated every-where in the *Roman* Church, that by this alone, though we should take notice of nothing farther, Idolatry may seem quite to have overspread her like a noisome Leprosy. But, how-ever, we shall proceed; and first to their *Invocation of Saints*. Touching which the Council of *Trent* declares this Doctrine expressly: *Sanctos utique unà cum Christo regnantes Orationes suas pro hominibus offerre, bonumque*

Concil.
Trident.
Sess. 9.

atque utile esse suppliciter eos invocare;

Ob

Ob beneficia impetranda à Deo per Filium ejus Jesum Christum, ad eorum orationes, operam auxiliūque confugere. Where Invocation of Saints is plainly allow'd and recommended: and besides their praying for us, or offering up our Prayers to God, it is plainly imply'd that there are other Aids and Succours they can afford, if they be supplicated, that is, invoked with most humble and prostrate Devotion. And the pretending that this is all but the way of procuring those good things we want from God, the first Fountain, and that through his Son *Christ*; that makes the Saints the more exactly like the Pagans *Dii medioximi*, and the *Dæmons* that negotiated the affairs of men with the highest Deity.

2. I say then that, though they went no farther then thus, even this is down-right Idolatry which the Council of *Trent* thus openly owns, (and consequently the whole Church of *Rome*.) as appears from the third, fourth, fifth, sixth and eighth Conclusion.

clusions of the first Chapter; as also by the fifth, seventh, eighth, tenth, eleventh, twelfth, thirteenth, fourteenth, fifteenth and twenty-fourth of the second. But if we examine those Prayers that are put up to the Saints, their Invocation is still the more unexcusable.

3. Wherefore looking to the publick Practice of the Church of *Rome*, authorized by the Popes themselves, the Invocation of a Saint does not consist in a mere *Ora pro nobis*, as people are too forward to phansy that the state of the Question, (though the mere invoking of them to pray for us would be Idolatry, as is already proved:) but, which is insinuated in the Council it self, there are other more particular Aids and Succours that they implore of them, and some such as it is proper for none but God or *Christ* to give: Such as Protection from the Devil, Divine Graces, and the Joys of Paradise. But as the things they ask of the Saints are too big for them to be the Disposers of;

so the Compellations, of the Virgin *Mary* especially, are above the nature of any Creature. Whence this Invocation of Saints will appear a most grosse and palpable Mode of Idolatry in that Church. As I shall make manifest out of the following Examples, taken out of such pieces of Devotion as are not mutter'd in the corners of their Closets, but are publicly read or sung with *Stentorian* Voices in their very Churches, I will onely give the Reader a tast of this kinde of their Idolatry; for it were infinite to produce all we might.

4. And first, to begin with the smaller Saints, (as indeed they are all to be reckoned in comparison of the blessed Virgin, to whom therefore they give that Worship which they call *Hyperdulia*, as they give *Dulia* to the rest of the Saints, and *Latria* to God alone, and to *Christ* as being God:) That Prayer to *S. Cosmas* and *S. Damian* is plainly a Petition to them to keep us from all Diseases, as well of
Soul

Soul as of Body, that we may attain to the life of the Spirit, and live in Grace here, and be made partakers of Heaven hereafter.

*O Medici piissimi,
Qui Meritis clarissimi
In Cælis refulgetis,
A peste, clade corporum
Præservetis, & operum,
Moribus nè langueamus :
Nec moriamur spiritu,
Sed Animæ ab obitu
Velociter surgamus ;
Et vivamus in Gratia,
Sacra Cæli palatia
Donec regrediamur.*

5. Such a piece of Devotion as this is that to S. Francis: *Sancte Francisce, properè veni ; Pater, accelera ad populum, qui premitur & teritur sub onere, palea, luto, latere, & sepultos Ægyptio sub sabulo nos libera, carnis extincto vitio.* Which is plainly a Prayer to this Saint that he would deliver us from the bondage and drudgery of Sin, which is onely in the power of our great Saviour

and Redeemer *Christ* for to doe.

That Invocation of *S. Andrew* is also for that spiritual Grace of duly Bearing the Crosse here, that we may obtain Heaven afterwards.

*Jam nos foveto languidas,
Curámque nostrî suscipe,
Quò per Crucis victoriam
Cæli petamus gratiam.*

But that to *S. Nicolas* is against the Assaults of the Devil :

*Ergò piè nos exaudi
Assistentes tuæ laudi,
Nè subdamur Hostis fraudi,
Nobis fer auxilia.
Nos ab omni malo ducas,
Vitâ rectâ nos conducas,
Post hanc vitam nos inducas
Ad eterna gaudia.*

The like Devotion is done to *S. Martin*, *S. Andrew*, *S. James*, *S. Bartholomew*, and others, though not in the same words.

6. When I have given an example or two of their Prayers put up to their She-Saints, I shall a little more copiously insist on those to the blessed

sed Virgin. They beg of S. Agnes the greatest Grace that God is able to impart to the Soul of man, that is to say, to serve God in perfect Love. And this Gift this one poor single She-Saint is solicited to bestow on all men.

*Ave, Agnes gloriosa,
Me in fide serves recta,
Dulcis Virgo & dilecta,
Te exoro precibus:
Charitate da perfecta
Deum, per quem es electa,
Colere pie omnibus.*

That Devotion put up to S. Brigitt is, that she would play the skilfull Pilot, and lead us through all the tempests and hazzards of this World so safely, that at last, by her good Conduct, we may attain to everlasting Life. The Rhyme runs thus:

*O Bregitta, mater bona,
Dulcis Ductrix & Matrona,
Nobis fer suffragia;
Naufragantes in hoc Mari
Tuo ductu salutari
Duc ad vitæ bravia.*

7. But that to S. Catharine is a piece of Devotion something of an higher strain, or rather more copious and expresse : But so great a Boon they beg of her as is in the power of none to give but God alone.

*Ave, Virgo Dei digna,
Christo prece me consigna,
Audi Preces, præsta Votum ;
Cor in bono fac immotum.
Confer mihi Cor contritum ;
Rege Visum & Auditum ;
Rege Gustum & Olfactum,
Virgo sancta, rege Tactum.
Ut in cunctis te regente,
Vivam Deo purâ mente.
Christum pro me interpella,
Salva Mortis de procella.
Superare fac me Mundum,
Nè demergar in profundum.
Nè me sinas naufragari
Per Peccata in hoc Mari.
Visita tu me infirmum,
Et in bonis fac me firmum.
Agonista Dei fortis ,
Præsto sis in hora mortis.*

De-

*Decumbentem fore, leva,
Et de morte solve seua;
Ut resurgam novus homo
Civis in caelesti dome.*

8. Now it is observable in this devotionall Rhyme to S. Catharine, that whereas the Council of Trent advises men, *ad Sanctorum orationes, apud auxiliumque confugere*, that in these many Verses there are not passing two or three that are an entreating of the Saint to pray for us, but to aid and succour us in such a way as the Story of the Saint and the Allusion to her Name most naturally leads the phancy of the Devotionist to think suitable for her: As if she were the giver of Courage, of Patience, and of Purity of minde, and was to comfort and support us in the very Agonie of death by her presence, Which Petition is very frequent to other Saints also. So plain a thing is it, that this Invocation of the Saints is not a mere desiring of them to pray for us.

But here the Devotionist commits the whole *Regimen* of both his Soul

and Body unto this Saint, to rule all his Faculties and Senses, and begs so high Vertues and Graces, as that none but God can supply us with them; as I intimated at first. Whence the Invocation upon that very account also must appear most grossly Idolatrous, as *Grotius*, who yet is no such foe to the Papists, does expressly acknowledge and declare.

CHAP. V.

Forms of Invocation of the blessed Virgin used by the Church of Rome egregiously Idolatrous.

1. **A**ND if they can contain themselves no better in their Devotions towards these lesser Saints, to whom their Church-men will allow onely the Worship they call *Dulia*, how wilde and extravagant will they shew themselves in their Addresses to the Virgin *Marie*, the Mother

ther of God, to whom they allow the Worship they call *Hyperdulia*? And that is the thing I will now take notice of, though not according to the copiousness of the Subject; for it would even fill a Volume. But some Instances I will produce, and those such as are publick and authentick, as I intimated at first. In the *Rosarie* of the blessed Virgin she is saluted thus :

*Reparatrix & Salvatrix desperantis
Animæ,*

*Irroratrix & largitrix spiritualis
Gratiæ,*

*Quod requiro, quod suspiro, mea sa-
na Vulnera,*

*Et da menti te poscenti Gratiarum
munera ;*

*Ut sim castus , & modestus, dul-
cis, fortis, sobrius,*

*Pius, rectus, circumspectus, simulta-
tis nescius,*

*Eruditus , & munitus Divinis elo-
quiis,*

*Constans, gravis, & suavis, benignus,
amabilis,*

Corde

*Corde prudens, ore findens veritatem
dicere,*

*Malum nolens, Deum volens pio sem-
per opere.*

A very excellent Prayer, if it had been directed to a due Object. But such things are asked as are in the power of none but of *Jesus Christ* himself, as he is God, to give.

2. For the *Virgin Mary* is here made no lesse then a Saviour and giver of all spiritual Graces; as she is also a giver of eternall Life in what follows in Prose. *Peccatorum conso-
latrix, infirmorum curatrix, erranti-
um revocatrix, justorum confirmatrix,
desolatorum spes & auxiliatrix, atque
mea promptissima adjutrix, tibi, Do-
mina gloriosa, commendo hodie & quo-
tidie Animam meam; ut me in custo-
diam tuam commendatum ab omnibus
malis & fraudibus Diaboli custodias,
atque in hora mortis constanter mihi
assistas, ac Animam ad eterna gaudia
perducas.* Here is the commending
of the Soul of the Devotionist into
the Protection of the Virgin, that he
may

may be kept from all Evil, and from the Frauds of the Devil, and that she would assist at the hour of death to convey his Soul to the eternall Joys of Heaven.

3. Like that at the end of the *Rosarie*; *Cor meum illumina, fulgens Stella Maris, Et ab hostis machina semper tuearis. O gloriosa Virgo Maria, mater Regis aeterni, Libera nos ab omni malo, & à penis Inferni.* Which is a Petition for Illumination of heart, for Security from the Devil and from eternall Death: which is onely the Privilege of the Son of God, the eternall Wisedome of the Father, to grant, who is said also to *have the Keys* Apoc. I. 18.
of Hell and of Death.

4. But the thing which is very observable, and which I mainly drive at, is this, That the *Roman Church* toward the latter end, before the Reformation broke out, had run so mad after the Patronage of the Virgin, that they had almost forgot the Son of God, and spent all their Devotions on her, whom they do at least equal-

equallize to *Christ*, and so really make her, as well as some love to call her, the *Daughter of God*, in as high a sense as *Christ* is his *Son* : as will farther appear in the proceſs of our Quotations. As in that Prayer to the bleſſed Virgin that follows in *Chemnitius* : *Te, mater illuminationis cordis mei, te, nutrix ſalutis meæ mentis, te obſecrant quantum poſſunt cuncta præcordia mea. Exaudi, Domina, adeſto propitia, adjuva potentiſſima, ut mundentur ſordes mentis meæ, ut illuminentur tenebræ meæ. O glorioſa Domina, Porta vitæ, Janua ſalutis, Via reconciliationis, Aditus recuperationis, obſecro te per ſalvatricem tuam ſacunditatem, fac ut peccatorum meorum venia & vivendi gratia concedatur, & uſq; in finem hic ſervus tuus ſub tua protectione cuſtodiatur.* Which Petition and Compellations, ſaving what belongs to the Sex, are moſt proper and natural to be uſed towards *Chriſt*. But the Virgin is here made our Saviour and Mediatour in the feminine gender.

5. As ſhe is again moſt expreſſly in that

that Prayer to her in her Feast of Visitation :

Veni, præcelsa Domina Maria; tu nos visita: Ægras mentes illumina Per sacra vitæ munera.

Veni, Salvatrix seculi; Sordes aufer piaculi; In visitando populum Pæne tollas periculum.

Veni, Regina gentium; Dele flammæ reatum; Dele quodcunque devium; Da vitam innocentium.

In which Invocation the Virgin Mary is plainly called the Saviour of the World, and pray'd unto for spiritual Illumination of the Soul, and for the purgation thereof from the filth both of Sin and Guilt: whereby she is plainly equallized to the *Son of God*, and made as it were a *She-Christ*, or *Daughter of God*.

To this sense also are those Prayers put up to her in her Feast of the Conception and of the Annunciation: But it were infinite to produce all. Reade that Prayer in *Chenivius* sung to her by the Council of
Con-

Constance: It is a perfect Imitation of the ancient Prayer of the Church to the Holy Ghost.

CHAP. VI.

More Forms of Invocation of the blessed Virgin out of the Mary-Psalter, so called, extremely Idolatrous and Blasphemous.

1. **W**E will now onely note some passages in the *Mary-Psalter*, as it is called, wherein how much at that time the Church of *Rome* had thrust themselves under the Protection and Patronage of the Virgin, and made her the Daughter of God, in stead of approving themselves faithfull touching the Rights and Prerogatives of the Son and his Worship, will be most notoriously evident. I will begin with the thirtieth Psalm: *In te, Domina, speravi; non confundar in æternum. In gratiam tuam suscipe me; inclina ad me aurem*

*aurem tuam, & in merore meo letifica
ma. Tu es fortitudo mea & refugium
meum, consolatio mea & protectio mea:
ad te clamavi cū tribularetur cor
meum, & exaudisti de vertice collinum
eternorum. In manus tuas, Domina,
commendo spiritum meum, meam to-
tam vitam, diem ultimum.* This is
that whole Psalm to the Virgin: just
in such a form and with such a repose
of spirit as David prays in to God
himself.

2. But we will content our selves
with transcribing onely some select
pieces. As Psalm 71. *Resperge, Do-
mina, cor meum dulcedine tuā. Fac me
oblivisci miseras hujus vite: Concu-
piscencias eternas excita in anima mea,
& de gaudio Paradisi inebria men-
tem meam.* And again, Psalm 104.
*Salus sempiterna in manu tua est, Do-
mina; qui te dignè honoraverint sus-
cipient illam. Clementia tua non defi-
ciet à seculis eternis, & misericordia
tua à generatione in generationem.*
And Psalm 117. *Dispositione tuā mun-
dus perseverat, quem tu, Domina, cum*
Deo

Deo fundasti ab initio. Tuus totus ego sum, Domina; saluum me fac, quoniam desiderabiles sunt laudes tue in tempore peregrinationis mee. No man can say more to, or expect more from, the eternall God himself.

Whence they make the eternall Godhead as hypostatically united with the Virgin as with *Christ* himself, and carry themselves to her as if she were as properly the *Daughter of God* as he *the Son*. For else how could she be said to have everlasting Salvation in her power, and to have laid the Foundations of the world from the beginning with the eternall Deity?

3. There are also other passages in this Psalter whereby they make the Virgin *Mary* a *She-Christ*, the *Daughter of God*, as he is the *Son of God*; and that is by the applying of the very Phrases spoken of him in the Scripture, unto her. As in Psalm 2. *Venite ad eam omnes qui laboratis & tribulati estis, & refrigerium & solatium dabit animabus vestris.* And Psalm 81.

Terge

Terge fæditatem meam, Domina, quæ semper rutilas puritate. Fons vitæ, influe in os meum, ex quo viventes aquæ profluunt & emanant. Omnes sitientes venite ad illam, & de fonte suo gratanter vos potabit. This is the gift of the Spirit, belonging onely to Christ to give to them that believe on him. And he is also said to be the ease and rest of all them that are weary and heavy laden.

John 7. 37.

38.

March. 11.

28.

And again, Psalm 46. *Omnes gentes, plaudite manibus, psallite in jubilo Virgini gloriosæ. Quoniam ipsa est porta vitæ, janua salutis, & via nostræ reconciliationis, spes pœnitentium, solamen lugentium, pax beata cordium atque salus.* This is attributed to the Virgin, whenas it is Christ alone that is the way of Salvation and Reconciliation with God.

4. This is a foul and tedious Subject, and therefore to make an end at length, let us consider the Blasphemy of the 41. Psalm. *Quemadmodum desiderat cervus ad fontes aquarum, ita ad amorem tuum anhelat anima mea, Virgo*

T

sancta.

sancta. Quia tu es genitrix vite mee, & altrix reparationis carnis mee: Quia tu lactatrix Salvationis anime mee, initium & finis totius salutis mee. Here is that attributed to the Virgin which is said of *Christ*, that he is the Authour and Finisher of our Faith and Salvation. Nay, the Creation or Generation of our life and flesh, as well as our Salvation, is here ascribed to the Virgin. Which can have no sense or truth, unless she were *θεογονος*, *God-woman*, in that sense that *Christ* is *θεογενετος* or *θεοσους*, *God-man*, and, as I said, were as properly the *Daughter of God* as he is the *Son of God*.

5. As she is expressly called in her Litanie, *Filia Dei*, the *Daughter of God*. Which, considering what high Titles they give her both in that Litanie and elsewhere, as, *Illuminatrix cordium*, *Fons misericordiae*, *Flumen sapientiae*, *Mater Dei*, *Regina caeli*, *Domina mundi*, *Domina caeli & terrae*, would be but a dwindling Title, (it belonging to all women that are believers,)

lievers,) if there was not some such raised and sublime sense of it as I have intimated.

And therefore their Addressees to her being as if she were, as I said, a *she-Christ*, and the *Daughter of God* in as high a sense at least as *Christ* is the *Son of God*, and she being called the *Daughter of God* in the *Litania Mariae*, in her Litanie or publick Supplication to her, it is plain, that in that Intervall of the Church wherein this most conspicuously and notoriously happened, the Church of *Rome*, by reason also of the abundance of their Devotions then to the Virgin, might be said to be rather the Worshippers of the *Daughter of God* then of the *Son of God*. And that therefore the Spirit of Prophecy foreseeing these times, whenas for such a space he called *Rome Pergamus*, this succeeding Scene coming on, he might very well change the title of *Pergamus* into that of *Thyatira*, with a derisorous Allusion to the occasion of the name of that City, from the

news of a Daughter being born to *Nicanor*. As if God Almighty had the like occasion of changing the name of *Pergamus* into *Thyatira*, from the *Romanists* turning the Virgin *Mary* into the *Daughter of God*.

Apoc. 2.
18.

Apoc. 1.
13.

6. For a stop to which Insolency *Christ* seems on purpose in the Epistle to the Church in *Thyatira* to resume to himself the Title of the *Son of God*, notwithstanding that he is called the *Son of man* in the Vision in the foregoing Chapter, out of which he ever draws a description of himself for an Entrance before each Epistle to the Churches. Which, in my judgement, is a thing specially well worth the marking; and that this making the Virgin *Mary* the *Daughter of God* in this Intervall, might alone be a sufficient occasion of changing the name of the Church of *Rome* from *Pergamus* to *Thyatira*. But other things that are apposite are also comprehended by a Prophecticall *Henopæia*.

7. But this is an Overplus to our pre-

present purpose, which was mainly to discover the grosse Idolatry of the Church of *Rome* in the Invocation of their Saints, and especially of the *Virgin Mary*; and how both the Definition of the Council of *Trent* is Idolatrous in this Point, and much more the Practice of the Church countenanced by publick Authority.

8. For this *Mary-Psalter* it self, that has the most enormous and blasphemous Forms of Idolatrous Invocation of any, is not the private Contrivance of some single, obscure, superstitious Monk, but bears the Title of that Seraphick Doctour *S. Bonaventure*, once Cardinal of *Rome*: Which is no small publick countenance thereto. And that nothing might be wanting to the grace and furtherance of so devotionall a piece of Idolatry, there was instituted a peculiar Society, entitled the *Fraternity of the Mary-Psalter*, confirmed afterward by *Sixtus* the fourth, many Indulgences being added *Anno* 1470. And *Innocent* the eighth added to these Indul-

gences plenarie Remission à *pena & culpa* once in their life, and once in *articulo mortis*, to as many as entred into that Fraternity.

9. And in such case stands the Church of *Rome* at this very day, that is to say, she is still *Thyatira*, notorious for her Idolatrous Worship of the Virgin *Mary*. But the Intervall of the true Church in *Thyatira* ceased upon the Reformation, when we cast off the Pope, or suffered *Jezebel* to delude the Servants of God no longer, nor to debauch them with Idolatrous Modes of Worship. But this is onely by the bye.

In the mean time it is abundantly manifest, that the Invocation of Saints in the *Roman* Church is not onely the praying to them that they would pray to God for us, but the asking Aids of them, and such frequently as are in the power of none but of God, and of *Christ* as he is God, for to give; and therefore is still the grosser Idolatry.

CHAP.

CHAP. VII.

That the Doctrine of the Council of Trent touching the Worshipping of Images is Idolatrous, and the Reason of the Doctrine weak and unsound.

I. **A**ND thus much for their Idolatry in the Invocation of Saints. Let us now consider what the sense of the Council of Trent is touching the worshipping of Images.

Imagines porrò Christi, Deiparæ Virginis, & aliorum Sanctorum, in templis præsertim, habendas & retinendas esse, eisque debitum honorem & reverentiam impertiendam. Quoniam honos qui eis exhibetur refertur ad Prototypa, quæ illæ repræsentant; ità ut per Imagines quas osculamur, & coram quibus caput aperimus & procumbimus, Christum adoremus, & Sanctos, quorum illæ similitudinem gerunt, veneremur. Id quod Conciliorum, præsertim verò secunda Nicænæ Synodi, Decre-

Concil.
Trid.
Sess. 9.

tis contra Imaginum oppugnatores est sancitum.

The meaning of which in brief is this, That the Images of *Christ*, of the blessed Virgin and other Saints, are to be had and retain'd in Churches, and that *due honour* and reverence is to be done to them. For which are produced two Reasons. The first, In that the Honour that is done to the Images is referred to the Prototypes. The second, In that this Injunction is but what the second *Nicene* Council had of old decreed.

2. To which I answer, That thus much as the Council of *Trent* has declared touching Images is plain and open Idolatry by the seventh Conclusion of the first Chapter, and expressly against the Commandment of God, who forbids us to make any graven Image to bow down to or worship. But the Council of *Trent* says, Yes, ye may make graven Images of the Saints, and set them up in their Temples, and give them their due Honour and Worship; nay, ye ought

ought to doe so; and instances in the very act of Bowing or Kneeling and prostrating our selves before them. This Definition of the Council is so palpably against the Commandment of God, that they are fain to leave the second Commandment out of the Decalogue, that the people may not discern how grossly they goe against the expresse Precepts of God in their so frequent practices of Idolatry. See the first, ninth and tenth Conclusions of the first Chapter; as also the third, fourth, fifth, eighteenth, nineteenth and twentieth of the second.

3. Nor can all their Tricks and Tergiversations and subtil Elusions serve their turn. For undoubtedly the Decalogue was writ to the easie capacity of the people, and therefore their hearts and consciences are the best Interpreters. Not the foolish Evasions and Subterfuges of perfidious Sophisters, who, to the betraying of weak Souls to Idolatry and Damnation, and for the opening their Purses, would make them believe

lieve that the Council of *Trent's* en-
joyning of Images in Churches, and
the honouring them or worshipping
them and bowing down before them,
can consist with God's forbidding to
make any graven Image, and to bow
down to it and worship it. So that I
say, the Council *it self* does appoint
flat Idolatry to the Christian world
to be practised. And it being so mon-
strous a thing, I pray you now let us
consider the Reasons why they do so.

4. The first is, Because the Ho-
nour done to the Image is referr'd to
the Prototype. But I answer, that
this Reference is either in virtue
of that Similitude the Images have
with those persons they represent,
which the words of the Council seem
to imply, at least touching the Saints,
quorum illa similitudinem gerunt; as
when we praise a Picture of such or
such a person, that it is a very come-
ly and lovely Picture, this praise
naturally has a reference to the Per-
son whose Picture it is, in virtue of
the similitude betwixt the Picture and
the Party.

Or

Or else this Reference, without any regard to personal Similitude, is from the Direction of the Intention of the Devotionist, that he intends upon the seeing and bowing, suppose, to the Image of *Christ*, the blessed Virgin, or any Saint, to take this occasion to worship *Christ*, the blessed Virgin or the Saint thereby, the Image being but at large a symbolical Presence of them, it being not regarded whether the Symbol or Image have any personal Similitude with the party it represents or no.

5. But now as for the former it is evident, that it is infinitely uncertain whether any Image of *Christ*, the blessed Virgin, or of this or that Saint, be like the carnal figure of these persons while they were alive upon earth, or no. Nay, it is in a manner certain to the contrary, none of these holy Souls being given to such follies as to have their Pictures drawn while they were alive. See my

* *Mysterie of Iniquity.*

* Part 1.
Book 1.
chap. 14.

But being it is extremely improbable

bable but an Image should be like some or other, that are either now alive, or have lived on the earth since the beginning of the world, according to this first supposition, this Honour or religious Worship intended to *Christ*, the blessed Virgin, or any other Saint, will not onely misse them, but certainly fall on some other who, in stead of being Saints, haply are or have been very vile and wicked persons.

6. But besides, no Saints are worshipped before they be in Heaven, nor indeed are properly Saints till then; and the Glories in their Pictures that are about their Heads shew plainly that they intend to represent the Saints in their present condition of Glory in Heaven. Whence it is plain that the Images are nothing like them they are made for. For how can these Images of brasie or stone or wood, or any other materials, bear the Image of a separate Soul, which all the Saints are for the present? And what likenesse can there

there be betwixt the glorious body of *Christ* Heavenly and spiritual, and an Image of any terrestriall matter? No more then betwixt a piece of Dirt or Soot and the Sun or bright Morning-star.

And, which is most of all to be considered, what terrestriall Image can possibly represent him that is truly ~~the~~ *God-man*, and is not the Object of our Adoration but as he is this Divine *Complexum* as well of the *Divinity* as the *Humanity*? But what Statuarie can carve out the Effigies of the Deity? So that the pretense of this Reference of the Honour to the Prototype in this first sense thereof is very weak and vain. Nor, though there were this natural Reference, would it follow that we are to honour them this way, it being so plainly forbid, and there being better ways then this, *viz.* the commemorating and imitating their Vertues.

7. And for that second sense, it is indeed disinvolved of those former
Dis-

Exod. 32.
4, 5.

Difficulties; but greater here occur. For as touching our Saviour *Christ*, forasmuch as his pretended Image is but his symbollicall Presence, the doing of Divine Worship towards it is again plain Idolatry, as appears by that Example of the *Israelites*, who worshipped the golden Calf in reference to *Jehovah*, as appears plainly in the Story. And for the blessed Virgin and the rest of the Saints, that Incurvation toward their symbollicall Presences is flat Idolatry, is manifest from the eighth, ninth and tenth Conclusions of the first Chapter, and the fifth, nineteenth and twentieth of the second of this Treatise.

And indeed thus to make the Images of the Saints so called onely their symbollicall Presences, and so to worship them before these Images, is an attributing Divine Honour to them. For this naturally does declare that they have at least a terrestriall Omnipresency, which no invisible Power which we know has but

but onely God. But to make a low Obeisance to an absent person God knows how many *millions* of miles off, is still a more forced and ridiculous thing. And therefore the saluting of the Saints thus at their symbolical Presences or Images, and in the mean time acknowledging them to be *in sede Beatorum*, (which they do, and must do, unlesse they exclude them Heaven,) is to acknowledge one Soul to fill Heaven and Earth with its presence, which is that vast Privilege of God Almighty onely; and therefore this Worship to them is gross Idolatry, as supposing such a Perfection in them as is no-where but in God.

Besides what was intimated before, that let this Reference be what it will, there being an Incurvation or Prostration before Images, whether they be mere Symbols or exact Representations, it must be *ipso facto* Idolatry by the seventh Conclusion of the first Chapter. From whence it follows, that the Saints are not honoured

noured by this worshipping of their Images, but hideously reproched, it supposing them to be pleased and gratify'd with that which is an abomination to the Lord, and a gross transgression of his expresse Commands. It implies, I say, that they are ambitious, vain-glorious and rebellious against God. And therefore they that the most vehemently oppose this way of honouring of them by Images and Invocation are the most true and faithfull Honourers of them, they so zealously vindicating them from the great Reproches these others cast upon them. So far are they from being guilty herein of any Rudenesse or Clownishnesse against the Saints of God.

CHAP.

CHAP. VIII.

The Doctrine of the second Council of Nice touching the Worship of Images, (to which the Council of Trent refers,) that it is grossly Idolatrous also.

I. **B**UT now as for the other Reason of these *Tridentine* Fathers, whereby they would support their Determination in this Point, viz. the Authority of the second Council of *Nice* held about the year 780, (to omit, that long before this time the Church had become asymmetrical; which yet is a very substantial Consideration) I shall onely return this brief answer. The God of *Israel*, which is the Father of our Lord *Jesus Christ*, has given this expresse command to his Church for ever, *Thou shalt not make to thy self any graven Image, thou shalt not bow down to it, nor worship it.* But the second Council of *Nice* says, Thou mayst and shalt bow
V down

down to the Image of *Christ*, of the blessed Virgin, and of the rest of the Saints. Now whether it be fit to believe and obey God, or men, judge ye: I might adde farther, men so silly and frivolous in the defense of their Opinion, so false and fabulous in the Allegation of their Authorities and the recitall of miraculous Stories, as *Chemnitius* has proved at large in his *Examen* of the Council of Trent.

2. I will give an Instance or two.
 Mar. 5. 15. *No man lighteth a candle, and putteth it under a bushell;* therefore the Images of the Saints are to be placed on the Altars, and Wax-candles lighted up before them, in due honour to them. Again, *Psalme 16. But to the Saints that are on the Earth:* But the Saints are in Heaven, say they, therefore their Images ought to be on the Earth, &c. As for the Miracles done by Images, as their Speaking, the Healing of the sick, the Revenging of the wrong done to them, the Distilling of rorid drops of balsame to heal the wounded, sick or lame, their Recovering water into a dry

dry Well, and the like, it were too tedious to recite these Figments.

But that of the Image of the Virgin, to whom her *Devotionist* spake when he took leave of her, and was to take a long Journey, intreating her to look to her Candle, which he had lighted up for her, till his return, I cannot conceal. For the Story says, the same Candle was burning six months after, at the return of her *Devoto*. An example of the most miraculous Prolonger that ever I met withall before in all my days. Such an Image of the Virgin would save poor Students a great deal in the expense of Candles, if the thing were but lawfull and feasible.

3. From these small hints a man may easily discover of what Authority this second Council of *Nice* ought to be, though they had not concluded so point-blank against the Word of God. But because that Clause in this Paragraph of the Council I have recited, *Id quod Conciliorum, præsertim verò secunda Nicene Synodi, &c.*

may as well aim at the determination of what these Fathers *mean* by that *debitus honor & reverentia* which they declare to be due to the Images of *Christ* and the Saints, as *confirm* their *own Conclusion* by the Authority of that *Nicene Council*, we will take notice also what a kinde of Honour and Reverence to Images the *Nicene Council* did declare for, and in short it is this;

That they are to be worshipped and adored and to be honoured with Wax-candles, and by the smoaking of Incense or Perfumes, and the like. Which smells rankly enough in all conscience of Idolatry, as *Grotius* himself upon the Decalogue cannot but acknowledge. But this is not all. The Invocation of Saints, their Mediation and propitiating God for us for adoring their Images, healing of Diseases, and other Aids and Helps, besides *Ora pro nobis*, are manifestly involved in the Worship of these Images, according to that *Nicene Council*.

4. And

4. And truly, according to the Collections of *Photius* in *Iustellus*, one would think that they meant the *Cultus Latriæ* to the Image of *Christ*, they using the word *διαβαίνω*, as if that Worship which was done to the Image passed through to *Christ* himself, which would not be suitable to him, if it were not Divine Worship. And where that word is not used, yet the sense makes hugely for it. As in this Paragraph touching the second Council of *Nice* according to *Photius*;

Τὴν δὲ εἰκόνα Χριστοῦ ἐπὶ τιμῇ καὶ σεβασμιοτήτι
τῷ εἰκονιζομένῳ προσκυνῆσθαι καὶ τιμᾶσθαι ψήφους
ἀπάσαις ἐπεκύρωσέν τε καὶ ἐπισφραγίσαντο, τῆς προσ-
κυνήσεως καὶ τιμῆς δηλονότι προσαγομένης καθ' ὃν
τρόπον καὶ τοῖς ἄλλοις ἱεροῖς συμβόλοις καὶ τύποις
τῆς καθ' ἡμᾶς ἀγιωτάτης λατρείας προσερχόμεθα.
Οὐ γὰρ ἐν αὐτοῖς ἰσῶμεν καὶ συμπερικλείομεν
τὴν τιμὴν καὶ προσκύνησιν, ὥστε εἰς ἐτερόφυλα καὶ
διάφορα τέλη χριζόμεθα· ἀλλὰ διὰ τῆς φαινομένης
διαφόρου καὶ μεριστῆς αὐτῶν θεραπείας καὶ προσκυνή-
σεως ἰσοπεπῶς τε καὶ ἀδαιρέτως εἰς τὴν ἀμίριστον
φύσιν ἐνοειδῆ τε καὶ ἐνοπιὸν θεϊότητα ἀναγόμεθα.

This seventh Synod, saith he, (that

is to say, the second of Nice) with joint suffrages hath established and ratify'd the worshipping of the Image of Christ, for the honour and reverence of him that is expressed by it; this Worship and Honour being done in such manner as when we approach the holy Symbols or Types of our most holy and Divine Worship: (for the word is λατρεία.) For we do not stop at them, nor restrain our Worship and Devotion to them, nor are we divided toward heterogeneous and different Scopes or Objects; but by that Service and Worship of them that appears divided are we carried up devoutly and undividedly unto the one and indivisible Deity. Whereby it is plainly declared, that that very Worship which passes to the Deity is done towards the Image of Christ first or jointly, as being one and the same undivided Worship in truth and reality; as also that this Worship is that Worship which is called *Latria*, and is due to the highest God onely.

5. But that religious Worship is done to the Images of all the Saints seems

seems imply'd in what comes afterwards, where it is said, that this second Council of Nice, (which Photius calls *ἀγίαν καὶ θεόφορον πανήγυριν*,) ἡ μόνον τὴν εἰκόνα Χριστοῦ, ἀλλὰ καὶ δειπνέου Μαρίας καὶ πάντων τῶν ἁγίων τὰς ἱερὰς εἰκόνας, καὶ ἀναλογίαν τῆς τῶν πρωτοτύπων ὑπορχῆς καὶ σεβασμότητος, τιμᾶσαι καὶ προσκυνεῖσαι ἐπιτρέγουσι τε καὶ ἐπικυρώσιν· καὶ γὰρ καὶ δι' αὐτῶν οἱ ἱερεῖς πᾶσι καὶ συναγαγόντες ἀναγόμεθα θεωρίαν, καὶ πρὸς τὸ ἀκρότατον τῶν ὀρεκτῶν δι' αὐτῆς ἀξιούμεθα θείας καὶ ὑπερβυίας συναρίας. That this Council has not only established and appointed that the Image of Christ should be honoured and worshipped, but the holy Images of the Virgin Mary and of all the Saints, according to the excellency and venerability of their Prototypes. For even by these are we carried up into a certain unitive and conjunctive vision, and thereby are vouchsafed that divine and supernatural conjunction or contact with the highest of all desirables, that is, God himself.

6. Can any thing more inflame the Souls of men with that mysticall lust after Idols then the Doctrines of this

Nicene Synod? For as for the Image of *Christ*, the same Devotion and Worship is done to that which is done to God himself. And for the Images of the Virgin *Mary* and the rest of the Saints, though that Worship is allotted them onely that is proportionable to their Prototypes, yet they are worshipped such a way as that thereby, while we adhere to their Images or Statues, we are declared to be made fit for and to be vouchsafed a tactual Union with God himself. What *Philtrum* more effectual to raise up that *Idolomania*, that being mad and love-sick after Images and Idols, then this? What can inrage their Affections more towards Idolatry, then to phantasie that while they worship Idols, and cling about dead Statues, that very individual act (and therefore it cannot be too intense) is that wherewith they are united to, and lie in the very Embraces of, the ever-living and true God?

7. The sense of the Synod is, according to the representation of *Pho-*
tius

tins, that we worship and unite our selves with God as well in the worshipping the Images of the Virgin and of other Saints, as in the worshipping of the Image of *Christ*. So that all is *religious* Worship, and consequently grosse Idolatry, it being done to Stocks and Stones and such like senseless Objects. For the drift of all Idolatry is, when it is questioned, and craftily defended, that through the Worship of *Demons* and Images they reach at the Worship of, and the joining their Devotion to, the first and highest Godhead. Wherefore the Council of *Trent* declaring with the second Council of *Nice*, that is to say, the blinde leading the blinde, they have both fallen into this dreadful Pit of Idolatry,

CHAP,

CHAP. IX.

The meaning of the Doctrine of the Council of Trent touching the Worship of Images more determinately illustrated from the general Practice of the Roman Church and Suffrage of their Popes, whereby it is deprebended to be still more courſly and Paganically Idolatrous.

1. **B**UT it may be it may give more ſatisfaction to ſome, to know what is the Church of Rome's own ſenſe of this *Honor debitus* ſhe declares ought to be done to the Images of *Chriſt* and the Saints. Putting off a man's Hat, and lying proſtrate before them, the Council does not ſtick to inſtance in by the bye. But becauſe the Council calls this neither *Dulia*, nor *Hyperdulia*, nor *Latria*, ſome will, it may be, be ready to ſhuffle it off with the interpretation of but a *civil* Complement to theſe Images or their Prototypes.

But

But since the Council of *Trent* has declared nothing farther, what can be a more certain Interpreter of their meaning than the continued Custom of their Church, and the sense of such Doctours as have been even sainted for their Eminency, as *Thomas Aquinas* and *Bonaventure*, who both of them have declared that the Image of *Christ* is to be worshipped with the Worship of *Latria*, the same that *Christ* is worshipped with?

2. And *Azorius* the *Jesuite* affirms that it is the constant Opinion of the Theologers, (their own, he means, you may be sure,) that the Image is to be honoured and worshipped with the same Honour and Worship that he is whose Image it is. Which is not unlike that in the Council of *Nice*, καὶ ἀναλογία τῆς τῶν πρωτοτύπων ὑπεροχῆς, in the foregoing Citation. But that they are all capable of religious Worship, the Council of *Trent* it self (as well as *Bellarmino* and others, if not all the Theologers of that Church,) does plainly acknowledge, in that it determines

mines for their Invocation, which is competible to no invisible Power but the Godhead it self. Wherefore it is manifest that their Images are worshipped with *religious* Worship also.

3. But we shall make still the clearer judgement thereof, if we consider the Consecration of these Images which the Council of *Trent* declares are to be worshipped. For the Consecration and Worshipping of them makes them perfectly as the Idol-Gods of the Heathen, as *Octavius* jeeringly speaks of the Heathen Gods, that is, their Idols, in *Minucius Felix*: *Ecce funditur, fabricatur, scalpitur; nondum Deus est. Ecce plumbatur, construitur, erigitur; nec adhuc Deus est. Ecce ornatur, consecratur, oratur; tunc postremo Deus est.* Behold it is clothed or adorned, it is consecrated and prayed unto; then at length it becomes a God. And if this will doe it, the Church of *Rome's* Images will prove as good Idol-Gods as any of them all.

4. *Chemnitius* recites some forms of Consecration: I will cull out one-ly

ly those of the Images of the blessed Virgin and of S. John. That of the Virgin is this: *Sanctify, O God, this Image of the blessed Virgin, that it may aid and keep safe thy faithfull people; that Thundrings and Lightnings, if they grow too terrible and dangerous, may be quickly expelled thereby; and that the Inundations of Rain, the Commotions of civil War, and Devastations by Pagans, may be suppressed by the presence thereof.* Which is most effectual to make all men come and hurle under the protection of the Virgin's Image in such dangers, as under the Wings of the great *Jehovah*. This is hugely like the consecrated *Telems* of the Pagans.

But let us hear the form of the Consecration of the Image of S. John also: *Grant, O God, that all those that behold this Image with Reverence, and pray before it, may be heard in whatsoever Streights they are. Let this Image be the holy Expulsion of Devils, the conciliating the presence and assistance of Angels, the protection of the faithfull;*
and

and that the Intercession of this Saint may be very powerfull and effectnall in this place. What a mighty Charm is this to make the Souls of the feeble to hang about these Images as if their Presence were the Divine Protection it self?

5. These *Chemnitius* recites out of the *Pontificall* he perused. But the *Rituale Romanum*, published first by the command of *Paulus Quintus*, and again authorized by Pope *Urban* the eighth, will doe our businesse sufficiently, they being both since the Council of *Trent*; and therefore by the Exposition of these Popes we may know what that *debitus Honor* is which the *Tridentine* Fathers mention as that which ought to be done to the Images of *Christ*, the blessed Virgin, or any other Saint. For the Consecration of their Images runs thus:

Grant, O God, that whosoever before this Image shall diligently and humbly upon his knees worship and honour thy onely-begotten Son, or the blessed Virgin, (according as the Image is that is
a-con-

a-consecrating, or this glorious Apostle, or Martyr, or Confessor, or Virgin, that he may obtain by his or her Merits and Intenceſſion Grace in this preſent life, and eternall Glory hereafter.

So that the Virgin and other Saints are fellow-distributers of Grace and Glory with *Chriſt* himſelf to their Supplicants before their Images, and that upon their own Merits, and for this Service done to them in kneeling and pouring out their Prayers before their Statues or ſymbolicall Preſences. What greater Blaſphemy and Idolatry can be imagined? *Ornatur, conſecratur, oratur, tunc poſtremo fit Deus*: that is to ſay, The Image is pray'd before, but the *Demon* pray'd unto. There is no more in Paganism it ſelf. And yet by the Pope's own Expoſition this is the *debitus Honor* that is owing to the Images of the Saints. Conſider the latter end of the laſt Conclusion of the firſt Chapter, and the forms of Invocation in the fourth and fifth, as alſo the eighteenth Conclusion of the ſecond Chapter.

6. This

6. This is all plain and expresse according to the Authority of their Church. And that, besides their Adoration and Praying before these Images, (which, considering the Postures of the Supplicant and the Image, is as much praying to them as the Heathens will acknowledge done to theirs,) there are also Wax-candles burning before them, and the Oblation of Incense or perfuming them, Feasts likewise, Temples and Altars to the same Saints, and the carrying them in Procession, (which was the guise of ancient Paganism,) is so well known, that I need not quote any Authours. And that this is the practice of the *Roman* Church jointly and coherently with their Worship of Images, is manifest to all the world; and that therefore it is as arrant Idolatry as Paganism it self, and consequently real Idolatry by the third Conclusion of the first Chapter. And lastly, it is to be noted that the Council of *Trent*, naming the *debitus Honor* of Images, and not excepting these in known practice

practice then amongst them, must of all reason be conceived to mean these very Circumstances, as Paganicall as they are, of the Worshipping of them.

7. And the rather, because they do pretend to rectify some Miscarriages in the business of Images, as any unlawfull or dishonest Gain by them, all lascivious Dresses of the Images, all Drunkenness and disorderly Riot at their Feasts, and the like. Which methinks is done with as grave caution against Idolatry, as if they had decreed that all the Whores in *Rome* should forbear to goe in so garish apparell, that they should be sure to wear clean linen, to be favourable to poor yonger Brothers in the price of a night's Lodging, that they keep themselves wholesome and clean from the Pox, and the like; which were not the putting down, but the establishing, of Whores and Whoredome in the Papacy. And so are these Cautions touching Images. *Exceptio firmat regulam in non exceptis.* Wherefore these Circumstances of Idolatry be-
X ing

ing not named by the *Tridentine* Fathers in their Exception, they are thereby ratify'd. Which yet are so like the old Pagan Idolatry, that *Ludovicus Vives*, one of their own Church, could not abstain from professing, *non posse aliquid discrimen ostendi, nisi quòd nomina tantum & titulos mutaverint* ; That onely the Names and Objects were changed, not the Modes, of the ancient Idolatry of the Heathen.

8. If the Council of *Trent* would have really and in good earnest rectify'd their Church in the point of Images, they should have followed the Example of that skilfull and famous Physician *Dr. Butler*, they should have imitated his Prescript touching the safe eating of a Pear, *viz.* That we should first pare it very carefully, and then be sure to cut out or scoup out all the Coar of it, and after that fill the hollow with Salt, and when this is done, cast it forthwith into the Kennell. This is the safest way of dealing with those things that have any intrinseck

trinsick Poison or Danger in them. See those most wholesome and judicious Homilies of our Church of *England* against the Perill of Idolatry.

9. And thus much shall serve for the setting out the Idolatry of the Church of *Rome* so far as it seems to be allow'd by the Church it self. But for those more grosse Extravagancies, which, though they have connived at, yet they would be loath to own upon publick Authority, I will neither weary my self nor my Reader by meddling with them. Such as the making the Images to sweat, their Eyes to move, the making them to smile, or lour and look sad, to feel heavy or light, or the like. Which does necessarily tend to the engaging of the people to believe and have assistance in the very Images themselves, as those Consecrations also imply which I cited out of *Chemnitius*, and which that Rhyme seems to acknowledge which they say to that Face of *Christ* which they call the *Veronica*. Which Rhyme runs thus :

*Nos perduc ad patriam, felix ô Fi-
gura,*

*Ad videndam Faciem quæ est
Christi pura.*

*Nos ab omni macula purga Vitio-
rum,*

*Et tandem consortio junge Beato-
rum.*

And with such like blinde Devotion
do they likewise speak to the Crosse :

O Crux, spes unica,

Hoc Passionis tempore

Auge piis Justitiam,

Reisque dona Veniam.

This must sound very wildly and ex-
travagantly to any sensible ear. And
yet the invoking any Saint before his
Image for Aid and Succour , (the I-
mage bearing the name and represen-
tation of the Saint,) with Eyes and
Hands lift up to it , is as arrant talk-
ing with a senselesse Stock or a Stone
as this, and as gross a piece of * Ido-
latry , though approved of by the
Authority of the *Roman Church*. But
I intended to break off before.

* See Ch. !
1. Con-
cius. 10.

CHAP. X.

Severall important Consecratories from this clear Discovery of the gross Idolatry of the Church of Rome; with an hearty and vehement Exhortation to all men, that have any serious regard to their Salvation, to beware how they be drawn into the Communion of that Church.

1. **T**HUS have we abundantly demonstrated that the Church of *Rome* stands guilty of gross Idolatry according to the Concessions and Definitions of their own Council of *Trent*; that is to say, though we charge them with no more then with what the Council it self doth own, touching the Adoration of the Host, the Invocation of Saints, and the Worshipping of Images. But we must not forget, in the mean time, that the Crime grows still more course and palpable looking upon the particular forms of their Invocation of the Saints,

and the Circumstances of their worshipping their Images, and yet ratify'd by the Popes, and corroborated by the uncontrolled practice of their whole Church: Which therefore must in all reason be the Interpreter of the minde of the Council. So that there is no evasion left for them, but that they are guilty of as gross and palpable Idolatry as ever was committed by the sons of men, no lesse grosse then *Roman* Paganism it self.

2. From whence, in the next place, it necessarily follows, that they are the most barbarous Murderers of the Servants of God that ever appeared on the face of the Earth. For indeed if they had had Truth on their side so far, as that the things they required at the hands of the Dissenters had been lawfull, (though not at all necessary;) yet considering the expresse voice of Scripture, which must be so exceeding effectual to raise conscientious Scruples, and indeed to fix a man in the contrary Opinions, besides the irrefragable Votes of common

mon Sense and Reason, and the Principles of all Arts and Sciences that can pretend any usefulnesse to Religion in any of its Théoreticall Disquisitions; I say, when it is so easie from hence, if not necessary, for some men to be born into a contrary consciencious Persuasion, it had undoubtedly even in this case been notorious Murther in the *Pontifician* Party, to have killed men for dissenting from the Doctrine and Practice of their Church.

But now the Murtherers themselves being in so palpable an Errour, and requiring of the Dissenters to profess Blasphemies and commit gross Idolatries with them, which is openly to rebell against *God* under pretense of obeying *Holy Church*, as they love to be called, they murdering so many hundred thousands of them for this Fidelity to their Maker, and their indispensable Obedience to the Lord *Jesus Christ*, this is Murther of a double dye, and not to be parallel'd by all the barbarous Persecutions under

der the red Dragon, the Pagan Emperours themselves.

3. From which two main Considerations it follows in the third place, that, considering the fit and easie congruity of the names of the Seven Churches and of the Events of the seven Intervalls (denoted by them) to the Prefigurations in the Visions, there can be no doubt but that by *Balaam* mentioned in the Epistle to the Church in *Pergamus*, wherein *Antipas*, that is, the Opposers of the Pope, are murthered, the Papal Hierarchy is understood; as it is also by the Prophetesse *Jezebel* in the Epistle to the Church in *Thyatira*, who was also a Murthereffe of the Prophets of God, and both of them expressly Patrons of Idolatry, as is manifest in the very Text.

Nor is it at all wonderfull that *Balaam* and *Jezebel*, the one a man, the other a woman, should signifie the same thing. For the false Prophet and the Whore of *Babylon* in the following Visions of the *Apocalypse* signifie both

both one and the same thing, *viz.* The Hierarchy of *Rome*, from the Pope to the rest of their Ecclesiastick Body.

4. And what I have said of the Vision of those Seven Churches, the same I say of all those Expositions of the thirteenth and seventeenth Chapters of the *Apocalypse*, and that of the little Horn in *Daniel*; namely, The words of the Prophecies being so naturally applicable to the Affairs of that Church, besides the demonstration of Synchronism, that the weight of those two foregoing Conclusions being added thereto, there cannot be the least doubt or scruple left, but that those Interpretations are true; and that the Church of *Rome* is that Body of *Antichrist*, that *Mother of Fornications and Abominations of the Earth*, that is, of multifarious Modes of grosse Idolatries, or that scarlet Whore on the seven Hills, that is also *drunk with the blood of the Saints, and with the blood of the Martyrs of Jesus*.

5. And that therefore, in the fourth place, in the Church of *Rome* the Poi-
son

son exceeding the Antidote, there can be no reason that Salvation should be hoped for there. It is a sad and lamentable Truth, but being a Truth, and of such huge moment, it is by no means to be concealed. What God may doe in his more hidden ways of Providence, he alone knows. And therefore we cannot say that every Idolatrous Heathen must perish eternally: But to speak no farther then we have commission, and according to the easy tenour of the Holy Scriptures, we must pronounce, though with great sadnesse of heart, that we have no warrant therefrom to think or declare any of the *Popish* Religion, so long as they continue so, to be in the state of Salvation; and especially, since that voice of the Angel which sounded in the Intervall of *Thyatira*, saying exprelly, *Come out of her, my people, that ye be not partakers of her sins, and receive not of her plagues*; and the Apostle in his first Epistle to the

Chap. 6.9. *Corinthians, Be not deceived, neither Fornicatours, nor Idolaters, nor Adulterers,*

terers, &c. shall inherit the Kingdome of God. And those of the Church of *Rome* are bound to continue Idolaters as long as they live, or else to renounce their Church; and therefore they are bound to be damned by adhering to the *Roman* Church, unless they could live in it for ever. For he that dies in such a capital sin as Idolatry without Repentance, nay, in a blinde, obstinate perseverance in it, how can he escape eternal Damnation?

6. But though we had kept our selves to the *Apocalypse*, the thing is clear in that Book alone, ch. 22. ver. 14, 15. where all Idolaters are expressly excluded from the Tree of Life: *Blessed are they that doe his Commandments,* (and one of them, though expunged by *Rome*, is, *Thou shalt not worship any graven Image,*) *that they may have right to the tree of life, &c. For without are dogs, and Sorcerers, and Whoremongers, and Murtherers, and Idolaters, and whoso loveth and maketh a Lie.* All these are excluded
the

the Heavenly *Jerusalem*, and from eating the Tree of Life. Of which who eateth not is most assuredly detain'd in eternall death. As it is written in the foregoing Chapter, that
 Apoc. 21.8. *Murderers, and Whoremongers, and Sorcerers, and Idolaters, and all Liars, shall have their part in the lake which burneth with fire and brimstone; which is the second Death.* What sentence can be more expresse then this?

7. But besides this Divine sentence against them, they are also *αὐτοκατακριταί*, they are self-condemned, or at least give sentence against themselves, while they so freely pronounce that no Idolaters are to be saved; which they frequently doe, to save their own Church from the reproach of Idolatry. For, because some Protestants have declared for the Possibility of Salvation in the *Romish* Church, they farther improve the favour to the quitting themselves of the *guilt*, from others hopefull presages that by an hearty implicit Repentance of all their sins (even of those that are the
 pro-

proper Crimes of that Church,) they may, through God's mercy in *Christ*, be delivered from the *punishment*.

This piece of Charity in some of our Party they turn to the fencing off all imputation of Idolatry from themselves, arguing thus; That no Idolaters can be saved: But those in the *Romish* Church may be saved, according to those Protestants opinion: Therefore those in the *Romish* Church are no Idolaters.

But most assuredly while they thus abuse the Charity of *some*, even by their own Proposition they must bring the sentence of Condemnation *from all the rest* upon their own heads, as they have herein *given it against themselves*, in saying that all Idolaters are damned, or that no Idolater can be saved. For it is demonstrated as clear as the Noon-light, in this present Discourse, that the Church of *Rome* are Idolaters.

8. And in that of those of our Church that say they may be saved upon a sincere and hearty implicit Repen-

pentance of all their sins, (wherein they include the Idolatries and all other Miscarriages which they know not themselves guilty of, by reason of the blinde Mis-instructions of their Church,) no more is given them by this then thus, *viz.* That they are saved by disowning of and dismembring themselves from the *Roman* Church, as much as it is in their power so to doe, and by bitterly repenting them that they were ever of that Church as such, and by being so minded, that if they did know what a corrupt Church it is, they would forthwith separate from it. So that in effect those of the *Roman* Church that some of ours conceit may be saved, are no otherwise saved, if at all, then by an implicit renouncing Communion with it, which *in Foro Divino* must goe for an actual and formal Separation from it.

In which Position if there were any Truth, it will reach the honest-minded Pagans as well; but it can shelter neither, unless in such Circumstances, that they had not the opportunity to
learn

learn the Truth, which since the Reformation, and especially this last Age, by the mercy of God, is abundantly revealed to the world. So that all men, especially those that live in Protestant Nations or Kingdoms, are without all excuse; and therefore become obnoxious to God's eternall wrath and Damnation, if they relinquish not that false Prophetesse *Jezebel*, as she is called in the Epistle to the Church in *Thyatira*, who by her corrupt Doctrines deceives the people, and inveigles them into gross Idolatrous Practices.

9. Thus little is conceded by those of our Reformed Churches that speak most favourably of those in the Church of *Rome*. And yet this little must be retracted, unless we can make it out, that any of that Church are capable of sincere and unfeigned Repentance while they are of it. For to repent as a Thief, because he is afraid to be hanged, is not that saving Repentance. But to repent as a true Christian none can doe, unless he
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has the Spirit of God, and be in the state of Regeneration.

For true Repentance arises out of the detestation of the ugliness of Sin it self, and out of the love to the pulchritude and amiableness of the Divine Life and of true Vertue, which none can be touched with but those that are Regenerate or born of God. Now those holy and Divine Sentiments of the new Birth are so contrary to the Frauds and Impostures, to the grosse Idolatries and bloody Murthers of the Church of *Rome*, which they from time to time have perpetrated upon the dear Servants of *Christ*, that it is impossible for any one that has this holy sense, but that he should incontinently fly from that Church with as much horreur and affrightment as any Countrey-man would from some evil Spectre, or at the approach of the Devil.

1 John 5.
18.

10. *He that is born of God sinneth not*, saith *S. John*: How then can they be so born whose very Religion is a Trade of sin, and that of the highest nature,

nature, they ever and anon exercising grosse acts of Idolatry ? besides that they are consenting (by giving up their belief and suffrage to the murtherous Conclusions of that Church) to all the barbarous and bloody Persecutions of the Saints that either have happened or may happen in their own times, or ever shall happen, by that Church; they become, I say, guilty thereof by adjoyning themselves to this bloud-thirsty Body of men, with whom the Murther of those that will not commit Idolatry with them, and so rebell against God, is become an holy Papal Law and Statute.

And therefore, I say, how can any man conceive that those men are born of God who are thus deeply defiled with Murtherous and Idolatrous Impurities, but rather that they are in a mere blinde carnal condition, and uncapable, while they are thus, of any true and sincere Repentance, and consequently of repenting of their daily Idolatries which they commit,

Y

and

and ordinarily (to make all sure) *in ipsa articulo mortis*, and therefore are out of all capacity of Salvation while they are members of that Church? As plainly appears both by this present Reason fetch'd from the nature of Regeneration, as also from the judgement of the *Romanists* themselves touching the state of Idolaters after this life, and chiefly from the expresse sentence of the Spirit of God in Scripture, as I intimated before.

11. And therefore, in the fifth and last place, it is exceeding manifest how stupid and regardless those Souls are of their own Salvation, that continue in the Communion of the Church of *Rome*; and how desperately wilde and extravagant they are who, never having been of it, but having had the advantage of better Principles, yet can finde in their hearts to be reconciled to it. This must be a sign of some great defect in Judgement, or else in their Sincerity, that they ever can be allured to a Religion that is so far removed from God and Heaven.

12. But

12. But this Church, as the woman in the *Proverbs*, is, I must confess, both very fair of speech and subtil of heart, and knows how to tamper with the simple ones right skilfully. She knows how to overcome all their carnal senses by her luxurious Enticements. She has *deck'd her bed with coverings of Tapestry, with carved works, with fine linens of Egypt.* She has *perfumed her bed with Myrrh, Aloes and Cinnamon.* She entertains her Paramours with the most delicious strains of Musick, and chants out the most sweet and pleasing Rhymes, to lull them secure in her lap: Such as those Idolatrous forms of the Invocation of the Virgin *Marie*, and of other Saints, which I have produced, of which she has a numerous store. Unto which I conceive the Prophet *Isay* to allude in that passage touching the City of *Tyre*, representing there mystically the relapsing Church of *Rome*: *Take an harp, goe about the City, thou harlot that hast been forgotten, make sweet Melody, sing many Songs, that thou*

Prov. 7. 16;
17.
Isa. 23. 16.

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mayst

mayst be remembred. See *Synopsis Prophetica*, Book 2. ch. 16.

13. She gilds her self over also with the goodly and specious Titles of *Unity*, *Antiquity*, *Universality*, the power of working *Miracles*, of *Sanctity* likewise, and of *Infallibility*; and boasts highly of her self, that she has the power of the Keys, and can give safe conduct to Heaven by *Sacerdotal Absolution*; and, if need be, out of the *Treasury of the Merits of Holy men* of their Church, which she has the keeping and disposing of, can adde Oyl to the Lamps of the unprovided Virgins, and so piece out their Deficiency in the works of Righteousness. Such fair speeches and fine glozing words she has to befool the judgements of the simple.

14. But as to the first, it is plain that that *Unity* that is by Force is no fruit of the Spirit, and therefore no Sign of the true Church: nor that which is from free Agreement, if it be not to good Ends. For *Salomon* describes an Agreement of Thieves

OR

or Robbers, heartening one another to spoil and bloudshed, and to enter so strict a society as to *have* but *one purse*. And therefore for a company of men, under the pretense of *Spirituality*, to agree in the inventing or upholding such Doctrines or Fictions as are most serviceable for a *worldly* design, and for the more easily riding and abusing the credulous and carnal-minded, thereby to be masters of their Persons and Wealth, this is no *holy Unity*, but an horrid and unrighteous *Conspiracy* against the deluded sons of *Adam*. Prov. 1. 14.

15. And for *Antiquity* and *Universality*, they are both plainly on the Protestants side, who make no Fundamentals of Faith but such as are manifestly contained in the Scripture; which is much more ancient, and more universally received, then any of those things upon whose account we separate from the Church of *Rome*, which are but the fruits of that Apostasie which, * after four Hundred years or thereabout, the Church

* Synopf.
Prophet.
lib. 2. c. 5.

was to fall into according to Divine Prediction. So that we are as ancient and universal as the Apostolick Church it self, nor do we desire to appear to be the members of any Church that is not Apostolicall.

And for their boast of *Miracles*, which are produced to ratifie their crafty Figments, they are but Fictions themselves framed by their Priests, or Delusions of the Devil, according as is foretold concerning the coming of *Antichrist*, that Man of Sin, (which the Pope and his Clergy most assuredly is,) namely, that *his coming is after the working of Satan, with all power, and signs, and lying wonders.* So that they glory in their own shame, and boast themselves in the known Character of *Antichrist*, and would prove themselves to be *Holy Church* by pretending to the Privileges of that *Man of Sin*, and by appealing to the palpable signs of the Assistance of the Devil. For from thence are all Miracles that are produced in favour of Practices that are

2 Thess.
2. 9.

are plainly repugnant to the Doctrines of the Holy Scriptures.

16. But now, as for their *Sanctity*, what an *holy Church* they are, any one may judge upon the reading of the *Lives* of their Popes and History of their Cardinals, and other Religious Orders of that Church of *Rome*; how rankly all things smell of Fraud and Imposture, of Pride and Covetousness, of Ostentation and Hypocrisy; what monstrous examples of Sensuality their *Holinesses* themselves have ordinarily been, of Fornication and Adultery, of Incest and Sodomie; to say nothing of Simonie, and that infernal Sin of Necromancy. But for *Murder* and *Idolatry*, those horrid Crimes are not onely made familiar to them, but have passed into a Law with them, and are interwoven into the very Essence of their Religion. Judge then how *holy* that Church must be, whose Religion is the establishment of Idolatry and Murder. Of the latter of which Crimes the *holy Inquisition* is an Instance with a witness.

And yet that Den of Murtherers, whose Office it is to kill men for not committing Idolatry, with the Church of *Rome* must needs bear the title of *Holy*.

Apoc. 13.
13.

17. And for their pretense of *Infal-
libility*, it is expressly predicted in the *Apocalypse* of *S. John*, as well as their laying claim to Miracles. For as the two-horned Beast is said to *doe great Wonders*, and to *bring fire from Heaven*, which two-horned Beast is the Pope and his Clergy; so *Jezabel*, which is the same Hierarchy, is called the Woman that gives to her self the title of a *Prophetesse*, whose Oracles you know must be *infallible*. For she does not mean that she is a false Prophetesse, though indeed and in truth she is so. And the Pope with his Clergy is judged to be so by the Spirit of God, in that he is called the *false Prophet*, as well as the two-horned Beast, in those Visions of *S. John*.

Apoc. 16.
13.

And while he pretends himself to be a Prophet, even without Divine Revelation, one may plainly demon-
strate

strate that he is a false one from this one notorious Instance of Transubstantiation ; which is a Doctrine repugnant to common Sense and Reason, and all the Faculties of the Mind of man, and bears a contradiction to the most plain and indubitable Principles of all Arts and Sciences, as I have proved above. So that we may be more sure that this is false, then that we feel our own bodies, or can tell our toes and fingers on our hands and feet. Judge then therefore whether is more likely, that the Church of *Rome* should be infallible, or Transubstantiation a mere Figment, especially it being so serviceable for their worldly Advantages, and they being taken tardy in so many Impostures and Deceits. So that Infallibility is a mere Boast,

18. And now for their *Sacerdotal Absolution*, that they can so safely dismiss men to Heaven or secure them from Hell thereby, this power of their Priest is such another vain Boast as that of Transubstantiation. *Except*
a man

John 3.3. *a man be born again, he cannot enter into the kingdome of God.* And the form of words upon one's Death-bed can no more regenerate any one, then their Quinqueverbiall Charm can transubstantiate the Bread and Wine into the Body and Bloud of *Christ*. Where the form of Absolution has any effect, it must be on such persons as are already really regenerate and unfeignedly and sincerely penitent: which I have shewn to be incompatible to any one so long and so far forth as he adheres to the *Roman Church*. So that in this case one *Ethiopian* does but wash another, which is labour spent in vain.

There must be a change of Nature, or no externall Ceremonie nor words can doe any thing. For the form of Absolution is not a Charm, as I said, to change the nature of things, but onely a Ticket to passe Guards and Scouts, and to procure safe Conduct to the Heavenly Regions. But if by Regeneration and due Repentance one has not contracted an alliance and affinity

affinity with the Saints and Angels, but is really still involved in the impure and Hellish nature, the grim Officers of that dark Kingdome will most certainly challenge their own, and they will be sure to carry that Soul captive into a sutable place, let the flattering Priest have dismissed her hence with the fairest and most hopefull circumstances he could. This is the most hideous, the most dangerous and the most perfidious Cheat of that Church of *Rome* that ever she could light on for the damning of poor credulous Souls, that thus superstitiously depend on the vain breath of their Priest for the security of their Salvation.

19. And yet they are not content with this Device alone to lull men secure in wickednesse, but besides their pretense of singeing them out of Purgatory by mercenary Masses, and pecuniarie Redemptions by Pardons and Indulgences, and I know not what Trumperies, they allure men to come into their Church as having
that

that great Store and *Treasury of the Merits* of Holy men and women, their works of *Supererogation*, which they pretend to have the keeping and disposing of. So that a poor Soul that is bankrupt of her self, and has no stock of Good works of her own, may sufficiently be furnished for love or money by the Merchants of this Storehouse. Which, besides that it is a blasphemous Derogation to the Merits of *Christ*, is the grossest Falshood that ever was uttered.

For these Holy men, as they are called, and Virgins, were, God wot, themselves most miserable Sinners, and died in most horrid Idolatries, as dying in the Practices of that Church, and he that comes to that Church does necessarily become a grosse Idolater himself; besides that he sets to his seal and makes himself accessory to all that innocent blood, the blood of those many hundred thousands of Martyrs for the Protestant Truth, which that Woman of blood that sits on the Seven Hills has with the
most

most execrable Circumstances imaginable so frequently murthered. So that a Soul otherwise passable of her self would be necessarily drown'd in this one foul Deluge of Guilt: so far is she from having any relief or advantage by reconciling her self to the Church of *Rome*.

20. Wherefore who-ever thou art that hast any sense or solicitude for thy future state and Salvation, believe not this Woman of subtil lips and a deceitfull heart, and give no credit to her Fictions and high Pretensions; but the more she goes about to magnifie her self, do thou humble her the more, by shewing her her ugly hue in the glasse of the Holy Scriptures.

If she boast that she is that holy *Jerusalem*, a City at Unity within it self, whenas the rest of the World ^{Psal. 122.} are so full of Sects and Factions; tell her that she is that carnal *Jerusalem*, wherein *Christ* in his true Members hath been so barbarously persecuted and murthered, and that the Stones
of

Apoc. 13.

of her buildings are no living stones, but held together by a mere iron violence, and the Cement of her walls tempered with the large effusion of innocent blood; forasmuch as she is that two-horned Beast that gave life to the Image of the Beast, and caused him to decree that as many as would not obey his Idolatrous Edicts should be slain. This is the power of your Unity, which is not from the Spirit of God, but from the spirit of the Devil, who was a Murderer from the beginning. But the Division of us Protestants is both a sign of our sincere search after the Truth, and a more strong Testimony against you of *Rome*, in that we being so divided amongst our selves, yet we so unanimously give sentence against you: your Miscarriages and Crimes being so exceeding grosse, that no free eye but must needs discern them.

21. If she vaunts of her *Antiquity*; give her enough of it, and tell her she derives her pedigree from that great Dragon, the *old* Serpent, that

Apoc. 12. 9.

is called the Devil and Satan, that Murtherer of mankinde. *Ye are of* John 8. 44 *your father the Devil*, saith our Saviour, *and the works of your father will ye doe.* We grant that the Visage and Lineage of your Church reaches even beyond the times of the Apostles, the two-horned Beast reviving the Image of the Pagan Beast, the great red Dragon, by bringing up again his old bloody Persecutions and Idolatries. It suffices us, that our Church began with the Apostles.

If she glories in her *Universality*, and in her large Territories; tell her, she is *that GREAT City which spiri-* Apoc. 11. *tually is called Sodom and Ægypt, where our Lord was crucified:* And that she is *Babylon the GREAT, the mother of Fornications and the Abominations of the Earth.*

If she boast of the power of the Keys, and of *Sacerdotal Absolution*; tell her that *he that is holy, he that is* Apoc. 3. *true, he that has the Key of David, he that openeth and no man shutteth, and shutteth and no man openeth, that is to* say,

say, our Lord *Jesus Christ*, will never part with these Keys to his inveterate Enemy, that notorious Man of Sin, or *Antichrist*.

If she spread before thee her goodly wares of mercenary Masses, of Pardons and Indulgences, of the mutaititious Good works of their pretended Holy men and women; or the Wealth and externall Glories of their Church, and varieties of rich Preferments and Dignities; say unto her, that she is that City of Trade of whom it is written, that *no man buyeth her merchandise any more*; and again, *Alas, alas!* that great City that was cloathed in fine linnen and purple and scarlet, and decked with gold and precious stones and pearls: For in one hour so great riches are come to nought. For her Merchants were the great men of the Earth, and by her Sorceries were all Nations deceived. And in her was found the bloud of Prophets, and of Saints, and of all that were slain upon the Earth.

22. If she would amaze thee with the

the stories of the wonderfull *Miracles* done by her; tell her that she is that two-horned Beast that *doth great wonders, and that deceiveth them that dwell on the Earth by means of those Miracles which he had power to doe in the sight of the ten-horn'd Beast; or that false Prophet working Miracles, and deceiving them that receive the mark of the Beast, and worship his Image, who together with the Beast is to be taken, and cast alive into a lake of fire burning with brimstone; or lastly, that Man of Sin and Son of perdition, whose coming is after the working of Satan, with all power, and signs, and lying wonders.* Apoc. 13.
13, 14.
Apoc. 19.
10.
2 Thess. 1.
9.

If she would inveagle thee with her pretences of *Infallibility*; tell her that she is that Woman *Jezabel*, that calleth her self a Prophetesse; or the Prophet *Balaam*, that insnared the *Israelites* in Idolatry; and that very false Prophet that together with the Beast is to be cast alive into the lake of burning brimstone. Apoc. 2.
20.
Apoc. 2. 14.
Apoc. 19.
20.

23. And lastly, if she would gull

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thee with that specious and much-affected Title of *Holy Church*; tell her that the Spirit of Truth in the Divine Oracles, let her commend her self as much as she pleases, gives no such Character of her, but quite contrary, declaring the See of *Rome* to be the * Seat of Satan, and their Church (*a*) his Synagogue; the Pope and his Clergy to be (*b*) *Balaam* the son of *Bozor*, who loved the wages of unrighteousnesse, and who was the Murtherer of *Christ's* faithfull Martyr *Antipas*; to be that (*c*) Woman *Jezebel* who calls her self a Prophetesse, but was indeed a Sorceresse, and a murtherer of the true Prophets of the Lord; to be also that (*d*) false Prophet, that is to be taken alive, and cast into the lake of fire and brimstone; to be that (*e*) great City that spiritually is called *Sodom* and *Ægypt*, where our Lord was crucified; to be (*f*) the Beast that has the horns of a Lamb, but the voice of the Dragon, decreeing Idolatries and cruel Persecutions against God's people;

to

* Apoc. 2.

13.

* Apoc. 3. 9.

b Apoc. 2.

13, 14.

c Apoc. 2.

20.

d f pcc. 19.

20.

e Apoc. 11.

8.

f Apoc. 13.

11.

to be that (g) *Babylon* the great, the ² Apoc. 17. Mother of Harlots and Abominations of the Earth; the Woman on the seven Hills, that is drunk with the bloud of the Saints and with the bloud of the Martyrs of *Jesus*; and, lastly, to be that (h) Man of Sin, ^{b 2} Thess. 2. that *notorious Antichrist*, that opposeth and exalteth himself above all that is called God or is worshipped, whose coming is with all deceivableness of unrighteousnesse in them that perish, because they receive not the love of the truth that they may be saved. For which cause God sends them strong delusion, that they believe a lie. That they all might be damned that believe not the truth, but have pleasure in unrighteousnesse. As well *πᾶς ὁ φιλῶν*, as *πᾶς ὁ ποιεῖν ψεύδος*, as well all they that love the *Romish* Lies and Impostures, as all they that invent them, are here plainly declared in the state of Damnation.

With this Nosegay of Rue and Wormwood antidote thy self against the Idolatrous infection of that *strange*

Prov. 5.3.

Woman's breath, whose lips yet drop as an hony-comb, and her mouth is more smooth then oyl. And be assured that that cannot be the true Holy Church wherein Salvation is to be expected, which the Spirit of God has marked with such *unholy and hellish* Characters, let her boast of her own Holiness as much as she will.

24. And if she return this Answer to thee, That this is not to argue, but to rail in phrases of Scripture; do thou make this short Reply, That whiles she accuses thee of railing against *sinfull and obnoxious men*, she must take heed that she be not found guilty of *blaspheming the holy Spirit of God*. I confesse these Propheti- call Passages apply'd to such persons as to whom they do not belong were an high and rude strain of Railing indeed, and quite out of the road of Christianity and common Humanity: But to call them Railings when they are apply'd to that very Party to whom they are really meant by that Spirit that dictated them, is indeed to pre-

pretend to a *sense of Civility towards men*, but in the mean time to become a *down-right Blasphemer* against the *Holy Ghost* that dictated these Oracles.

And that they are not mis-apply'd, any impartial man of but an ordinary patience and comprehension of wit may have all assurance desirable from that demonstration of the truth compriz'd in the eight last Chapters of the first Book of *Synopsis Prophetica*; to say nothing of the present *Exposition* of the Seven Epistles to the Seven Churches in *Asia*.

25. Wherefore, O serious Soul, whoever thou art, be not complemented out of the Truth and an earnest pursuance of thine own Salvation from a vain sense of the Applauses or Reproaches of men, or from any consideration what they may think of thee for attesting or standing to such Verities as are so unwelcome to many ears, but of such huge importance to all to hear. For no lesse a Game is at stake in our choice of what Church we adhere to, that of *Rome* or the

Reformed, then the Possession of Heaven and eternall Life.

Wherefore stand stoutly upon thy guard, and whensoever thou art accosted by the fair words and sugar'd speeches of that cunning Woman, (who will make semblance of great solicitude for thy future Happinesse, most passionately inviting thee to return into the *bosome* of *Holy Church*,) be sure to remember what an *Holy Church* she is according to Divine description; and that if thou assentest to her smooth Persuasions and crafty Importunities, thou dost *ipso facto* (pardon the vehemence of expression) adventure thy self into the jaws of Hell, and cast thy self into the *arms* of the Devil.

Matth. 23.
15.

God of his mercy give us all Grace to consider what has been spoken, that we may evermore escape these Snares of Death. Amen.

THE END.

